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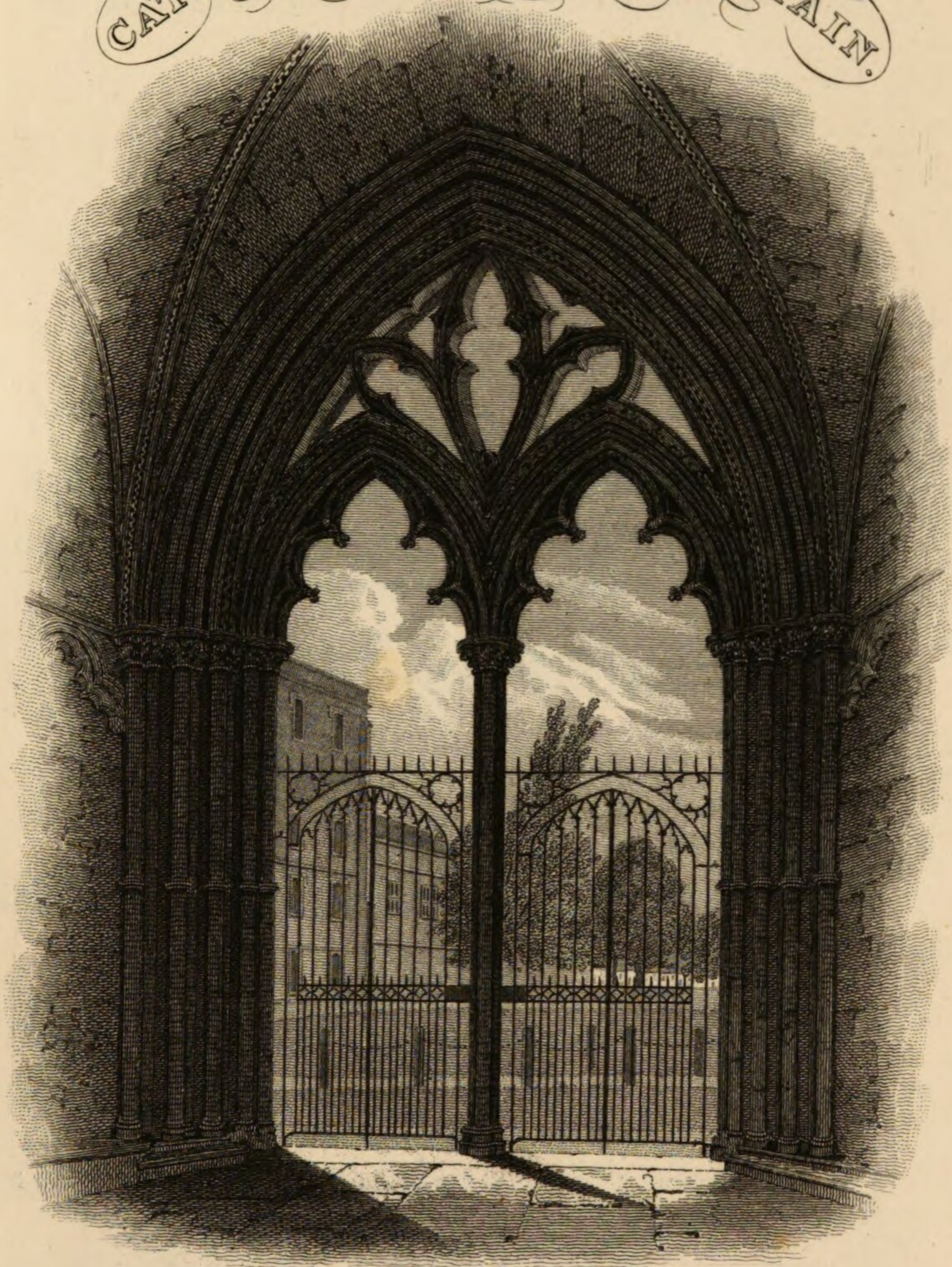
GRAPHIC & HISTORICAL
Description
of the
CATHEDRALS of GREAT BRITAIN.



West Door of Exeter Cathedral.

Published by Messrs. G. & J. Colnaghi, London.

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Description
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CATHEDRALS of GREAT BRITAIN.
Vol. II.



Drawn & Eng.^d by J. Storer.

West-door Ely Cathedral.

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HISTORY AND ANTIQUITIES
OF THE
Cathedral Churches
OF
GREAT BRITAIN.

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A SERIES OF HIGHLY-FINISHED ENGRAVINGS,
Exhibiting general and particular Views, Ground Plans, and all the architectural Features and
Ornaments in the various Styles of Building used in our

Ecclesiastical Edifices.

BY JAMES STORER.

7 ealle englar 7 ealle nuhtpige men findon his temple. ALFRED.

IN FOUR VOLUMES.

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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH

OF

Chichester.

THE diocess of Chichester, like Lincoln, Norwich, and many others, is much older than the actual see. The cathedral church of the South Saxons having existed nearly four centuries in the peninsula of Selsey *, it was not till after the Norman invasion that Chichester became the see of the bishop. Of the cathedral church of Selsey little is recorded, and still less of the edifice remains ; its injudicious situation † does no honour to the judgment of its reputed founder Wilfrid ; and it may be truly said, in every sense of the word, that it was built upon a sandy foundation. Among all the adventurers and missionaries which visited Britain during the Saxon age, Wilfrid, although called a saint, was incomparably the most ambitious, unprincipled, and irreligious. His incessant efforts to raise himself over all the other British prelates, his malign disputes with his brother teachers, his treasonable appeals to foreign powers, his avarice, and his vindictive spirit, did more injury ‡ to genuine Christianity than the mass of mankind will be easily induced to believe. Fortunately, however, for the South Saxons, his residence among them was not of long duration ; it was occasioned, not by his zeal to propagate the truths of divine revelation, but his desire to enhance his own power §, and the circumstance of that part of the coast, being equally remote from the jurisdiction of Canterbury and Winchester, and, consequently, the safest for his

* Selsey, by the Saxons called *Sealsey*, i. e. according to Bede, the island of Seals.

† Lindisfarne is not so objectionable, although its see was sooner removed to Durham.

‡ He was expelled the see of York, went to Rome, procured, it is said, by bribery, a decree of the Roman synod in his favour, and returned with the determination of making kings and prelates submit to his authority. Some idea of his character may be formed, observes Dart, from "that weak and childish expression, 'that he would not disoblige St. Peter, lest, keeping the keys, he should refuse to open Heaven's door to him;' he thought he could not lay the English church too hastily under a foreign yoke."

§ This is the only motive consistent with the whole tenor of his life. Some monkish writers, and those who prefer the prestiges of superstition to the light of truth and reason, have called him a saint; but the united testimony of all true historians is precisely the above. Hay styled him "a very ambitious, restless, and turbulent man." Even, in *Eddii Vit. Wilfrid.* he is said to equal in magnificence and luxury the state and pomp of kings. Innet, *Orig. Anglic.* observes, "from the pomp and luxury he introduced into the church, he appears a man of a daring, aspiring, and vain-glorious temper, and one who affected noise and show." A multitude of authorities might be cited to the same effect, all proving, that however he might be a soldier or statesman, he was no divine, unless of the school of Mohammed.

embarkations to Rome. Nor is it to this man that our ancestors owe the blessings of the gospel; the South Saxons had previously given an archbishop (Wigard) to Canterbury, their monarch had also professed the Christian faith; and five or six religious, according to Bede, had taken up their residence at *Bosenham* *, long prior to Wilfrid's establishment in Selsey. King Adelwalch, in the true spirit of that religion to which he had become a convert, generously granted him an asylum; but not, perhaps, convinced that his conduct as bishop of York was altogether blameless, instead of permitting him to teach in his capital, sent him to the small peninsula of Selsey, allowing him to convert and exercise spiritual authority over the eighty-seven families † which it then contained. Being naturally ambitious, he was consequently a projector; and although it is very improbable that he possessed the means, it is certain that he proposed to erect a religious establishment in Selsey. To him, indeed, has been attributed the merit of building a monastery there; but if the people were so poor as to die of hunger, or drown themselves in despair, it is not very likely that an exile, deprived of his overgrown wealth, should be able to raise any very great or permanent edifice among them. It is truly observed by the judicious Hay ‡, that “as Wilfrid did not reside in Selsey more than four years, from 680 to 684 (perhaps not above one-fourth the time), he cannot be supposed to have finished the church there; that care devolved upon the great Theo-

* Now Bosham, *i. e.* wood-village, in the vicinity of Chichester; it still retains some traces of antiquity. Harold, son of earl Godwin, embarked here in 1056, to procure the release of his brother and nephew from William, duke of Normandy, but was treacherously detained till a resignation of his pretensions to the English crown was extorted from him; on this pretext did the Norman bastard afterwards found his claim, which the fatal battle of Hastings confirmed.

† This is the number which Bede, and after him Camden, states to be in the district; and the former speaks of only 250 persons (*ducentos & quinquaginta servos*) baptized by Wilfrid; nevertheless, in the “Chichester Guide,” it is roundly asserted, that the inhabitants of Selsey “consisted of about 200 families.” No authority is mentioned for this statement; but it is a good preliminary to something of the marvellous, which immediately follows.—Bede says, that Wilfrid taught the Selseyans how to catch fish, they being ignorant of that art prior to his arrival; but he admits that they could previously catch eels, certainly not the kind of fish easiest caught; and it is hence, probable, that Wilfrid only shewed them some improved method. “At his arrival,” says our “Guide,” he found the inhabitants suffering all the horrors of famine, to remedy which, in some degree, he instructed them in the art of fishing, of which they were before ignorant. But this slender resource being insufficient to supply their wants, the wretched inhabitants of the peninsula, driven to despair by their pressing wants, were *often* seen to join themselves in bands, to the number of *forty* or *fifty* ¶ in each, and thus precipitate themselves, from some eminence, into the sea, which washed their shores; seeking by this death to escape the terrors of one still more dreadful!” Without much arithmetical knowledge, one might conclude, that, out of 250 persons, if such groups were *often* seen destroying themselves so, they would soon leave, if not a sufficiency of food, at least, enough of room to the survivors. Pity that our veracious historian did not discover how much the repeated drownings of such groups must diminish the grandeur of the succeeding miracle! “St. Wilfrid being greatly distressed (as well he might) by the miserable situation of his flock (who most assuredly would have preferred fighting and plundering to drowning), it pleased God to honour the ministry of his servant in a *miraculous* manner; for a *sudden* copious rain fell upon the face of the earth (narrow peninsulas, doubtless, must suffer by droughts!), and so *revived* it, that it *quickly* brought forth its accustomed fruits, and thus were these wretched people delivered from their distressing situation.”

‡ History of Chichester, p. 104.

¶ Brompt. X Script. p. 798, says *quadraginta* only.

dore, archbishop of Canterbury, and his worthy successor Brithwald." To Theodore, then, and not to Wilfrid, are we indebted for the religious establishment in Selsey, which afterwards became a bishop's see, and finally produced the present see of Chichester. Under the prelacy of Theodore, in Canterbury, religion and its professors every where became respectable; he established religious institutions and public schools in all parts of Britain; his successor was actuated by the same spirit; and during his long life, and that of the learned Daniel, bishop of the West Saxons, the country of the South Saxons was taken from the dioceses of Winchester and Canterbury, erected by the king into an independent see, of which Eadbert, abbot of Selsey, was properly the first bishop, and consecrated by archbishop Brithwald about 711. His successor was Eolla; after whom the see was vacant several years, till Sigga, Sigelm, or Sigfride was consecrated. During more than a century after this prelate, the see was filled by bishops, "of whom we know nothing now but the names. Probably (continues Hay, with much Christian candour), they were men of piety and worth, and peaceable, who studied rather to promote the interest and diffusion of Christianity among men, than erect monuments of fame in the world." About 906, Beorneg, bishop of this see, was taken prisoner by the Danes, and ransomed for £40 by king Edward the elder. In 980, Ethelgar, abbot of the new monastery in Winchester, was consecrated, and eight years after translated to Canterbury. Grynketell, the bishop of the East Saxons, being ejected for simony, purchased this see in 1039, which he occupied till his death, in 1047. Heca, a chaplain to Edward the Confessor, was the next bishop, and was succeeded in 1057 by Agelric, the last Saxon prelate that sat on this throne. Agelric was a monk of Canterbury, distinguished for his knowledge of the common law of England, and was appointed, it is said, with Geoffrid, bishop of Constance, to arbitrate the cause between archbishop Lanfranc and Odo, earl of Kent, the king's uterine brother. The decision was in favour of Lanfranc, and Agelric was deposed; but there is too much confusion and contradiction in the different statements of our historians to be reconciled in the present age*.

* Florence of Worcester, Birchington, Baronius, and all our chroniclers, agree in stating, that Agelric was unjustly deposed by a mock synod, held at Windsor, about Whitsuntide, in 1070. Now as Lanfranc was not nominated to the see of Canterbury till Sept. in that year; and as bishop Agelric is mentioned among the prelates who assisted at his consecration, it is evident that some error exists either in the date or the fact. The latter is extremely improbable, as it is even added, that pope Alexander remonstrated with king William on the injustice and illegality of his deposing him and other bishops without any canonical cause. It is said, indeed, that the good bishop was not only deprived of his see, but was actually imprisoned in Malmsbury goal till his death. Stigand, his successor, according to Malmsbury and Dicet, was appointed, by king William, on Whitsunday: hence, it would appear extremely improbable, that a deposed and imprisoned prelate should be chosen to arbitrate in a cause of such importance as that between Lanfranc and Odo, and which was decided, probably, about 1080, so many years after his deposition.

We are now come to the period when the see of Selsey was translated to Chichester. The removal of episcopal sees from remote villages to larger towns, was certainly not one of the most unjustifiable or irreligious measures * adopted by the duke of Normandy. If public worship be a social good, which the boldest infidel has never yet ventured to deny, it follows that it ought always to be performed in the midst of the greatest assemblage of people rather than in desert or unfrequented parts. Chichester, as being not only more central but incomparably more populous and healthy than Selsey, was a very fit place to become the future seat of diocesan power and cathedral worship. Its great antiquity rendered it respectable, its situation agreeable, and its fertility propitious to humanity. Of its population and condition previous to the Romans, we can only judge by inference. The inhabitants have been considered as the descendants of the Belgians, who are called by Cæsar the bravest and most warlike of the Gauls. Vespasian was probably the first hostile Roman, who, about A. D. 47, entered that part of Britain, now called Sussex (Suth-sex), and established his head-quarters in Chichester. His object being to plant colonies in the maritime districts, it was soon effected, as the people were more inclined to the social than the military arts. Claudius, also, who was decreed a naval triumph for his short visit to Britain, erected a temple † in our city to Neptune and Minerva. This circumstance is deemed a proof that the British town had been previously of considerable extent, as the Romans wisely preferred populous, healthy, and well-watered places for the erection of their temples. From that period till the departure of the Romans and invasion of the Saxons, our city, by whatever name it was designated, Regnum or Regnister, remained the capital of the Regni ‡, a kingdom, according to Camden, which included all the modern Sussex, with a considerable part of Surry and Hampshire. That the Romans raised many respectable edifices § in it,

* Nevertheless we cannot, perhaps, justly ascribe the real merit of this transfer to the tyrant, who certainly had other motives than the interests of religion. "It is," truly observes Hay, "an unquestionable fact, that, at the conquest, property of every denomination, both in the city of Chichester and throughout the county of Sussex, changed hands, with very few exceptions." It is a base contempt of truth in an historian to abstain from stating facts, "because their inhuman cruelty would appear incredible to posterity!" There is, perhaps, "no country in Europe to which the English did not emigrate to escape from the merciless Normans:" and a well-authenticated tradition still exists in Arragon (the freest of all the Spanish provinces), that the English, who settled there in the 11th century, contributed to lay the basis of Arragonese liberty, and disseminated a knowledge of the useful arts.

† The inscriptional stone of this temple was discovered in 1731, in digging up the ground for the foundation of the council-chamber; it is now in the possession of the duke of Richmond, at Goodwood. The name of *Pudens* occurs on it, whence it has been conjectured that it refers to the same person mentioned by St. Paul.

‡ Some accounts represent the Regni as being conquered by the *Bibroci*, a tribe of Gauls, who had settled in Berkshire; but there is much confusion in the statement.

§ "The British Belgæ," observes Hay, "being deservedly a favourite people with the Romans, enjoyed many privileges: they protected and promoted their foreign traffic, so that while the Romans remained here, almost the whole of the foreign trade of the island was in their hands."

during their residence, cannot be doubted, although very little, if any thing, remains at the present day which can be unequivocally pronounced of Roman workmanship*. The number and beauty of their coins †, indeed, which have been found at different times, and in various places, in and about the city, prove that it must have been the seat of wealth, luxury, taste, and science.

The usual effects of inordinate power and riches, luxury and licentiousness, having destroyed the spirit of patriotism, and rendered the Romans effeminate, they were obliged to abandon their colonies. Britain, participating in the weakness of her head, soon became the prey of warlike adventurers. The Saxons came as friends, but their naturally superior energy necessarily made them masters. They had not, however, long assumed the latter character, when they experienced much of that determined, but disjointed, resistance, which usually marks the conduct of degenerate descendants of a brave people. About 477, Ella, with his three Saxon sons, Cissa, Cymer, and Wlecing, made a descent at West Wittering, about seven miles south-west of Chichester. On the coast he met with little resistance, but he was unable to advance till reinforced by new hordes the following year. He then vainly attempted to approach our city, which had become an asylum to all the fugitive peasantry, who sought protection within its walls. Such, indeed, was the valour of the citizens and the strength of the fortifications, that notwithstanding the daily increasing numbers of the Saxons,

This was attended with many advantages to them; it procured them great comparative wealth, and consequently opened to them a door of improvement, a relish for, and access to, the enjoyments of the comforts and decencies of social life. Add to this, Chichester was the residence of the Roman Proprætor, and therefore a place of eminent resort; consequently, in the course of a few years, it experienced a great and beneficial alteration; uncomfortable huts were changed into decent edifices, and the uncultivated inhabitant converted to a respectable member of society, and a denizen of Rome, the mistress of the world. Chichester suddenly became, if not the most populous, at least the most opulent and eminent place in the island. In forming an estimate of its buildings, before the demolition of it by Ella, the Saxon, it will appear to great advantage. The houses no doubt were constructed after the Roman model, low, heavy, and with very thick walls, but still convenient and elegant to what they had originally been. How partial the Romans were to Chichester appears from their building here a temple to their gods. Vespasian met no opposition; and in return, the Regni alone, instead of being considered a conquered people, were called *the friends and allies of the Romans*. Fragments of Roman earthenware water-pipes have been frequently found about the Broile, near the city, whence it is inferred, that they had been used for conveying water to the city and fortress. It has also been ascertained, that the castle, or residence of the Roman Proprætor, occupied the site of the present episcopal palace, as the Roman pavement, found there in 1727, sufficiently proves. It is recorded, indeed, that Ella burnt and destroyed the city; but it must also be remembered, that the southern inhabitants were happily removed from the incessant incursions, depredations, and massacres of the Scots and Picts; and that Cissa, his successor, endeavoured to restore what his father had destroyed.

* We are sorry to dissent in opinion from our late worthy friend Mr. Hay, who believed that the walls of the friary, the canon-gate, and the vaults in South-street, now used by a respectable wine merchant, "are evidently Roman." The vaults in particular bear very little evidence of such a remote origin, although they are certainly very curious, and ought to be carefully preserved.

† In the cabinet of the ingenious Mr. King, of this city, there are some very fine coins of Vespasian, Trajan, Nero, Germanicus, Nerva, Faustina, Antoninus Pius, Hadrian, Claudius, Constantine, &c. &c. all in excellent preservation.

it was not till 480 that the besiegers ventured to take it by assault. In consequence of this obstinate defence, Ella ordered the city to be demolished, and the inhabitants put to the sword!—

“Death in a thousand forms, destructive frown’d,
And woe, despair, and horror, rag’d around.”

Thus fell the capital of the Regni; and from the length of the siege, and the known valour of the enemy, some just notions of its strength and magnitude may be formed. After the Regnian capital was demolished, and its unfortunate inhabitants nearly all slaughtered, the adjoining country tamely submitted to the arms of the victor. Hengist, the self-created king of Kent, dying, Ella assumed the title of king of the South Saxons, and succeeded him as head of the Saxon confederacy till his death in 504 or 505. The Saxon authority being now established, and upheld by the sword, Cissa succeeded his father; but as a considerable portion of freedom necessarily existed among voluntary adventurers, he owed his elevation rather to his own personal good qualities than to any fixed laws. Cissa repaired the walls * and houses of the city, changed its Roman name to that of *Cissanceaster* †, or Cissa’s city; and after ruling the South Saxons seventy-four years, died in 577, supposed at the great age of 117, being seventeen when he first arrived with his father in Britain.

From this period till the conquest, the history of Chichester has been very sparingly noticed by our ancient chroniclers, although it was unquestionably a customary seat of royalty. It was, however, inhabited by brave men; and it is recorded, that “the Danes, returning by sea from the siege of Exeter, landed on the coast of Sussex, when the men of Chichester sallied out, and slew of them many hundreds, taking also some of their ships‡.” Nor does it appear certain that these marauders ever made any successful attacks on our city, otherwise the sad memorial of their sanguinary outrages must have been recorded in this as in other parts of the kingdom. Perhaps this may be accounted for by the fact, that no very rich and powerful monasteries existed here § to tempt their avarice or gratify their irreligious animos-

* “The fortresses of the first Saxons (says Lyon, Hist. of Dover Cast, v. ii.) differed very materially from the ground-works of the Romans, for they had no parapet to defend them.” This accounts for the total disappearance of all Roman masonry in our city walls, as without some such termination they must necessarily sink under the effects of the atmosphere.

† “*Chichester* Britannice *Cacercei*, Saxonice *Cissanceaster*, Latine *Cicestria*.” Camden. *Cicester*, which occurs in many of our monkish Latin writers, if pronounced by the same people who converted the language of Cicero into that of modern Italy and Spain, would be precisely the word which we now write and pronounce *Chichester*, and hence doubtless its origin.

‡ The suspicion of a cotemporary writer, *Beauties of England* (Sussex), that the historians of Chichester have transferred the scene of this event from Anderida to our city, is not supported by any collateral evidence.

§ The country nevertheless must have possessed very considerable wealth and civilization; as we read in *Doomsday Book*, twenty years after the Norman devastation, that there were 150

sity. Reason and judgment among the people of Sussex had always that ascendancy over enthusiasm and the imagination, which insured to them comparative tranquillity, rendered them formidable to their enemies, and gave them an air of firmness, discretion, and philosophical respectability * sufficient to awe superstition and check rapacity. If so strong a place had few good buildings † in it, as generally supposed, it must have been from motives of prudence not to awaken the cupidity of plunderers. Yet in the days of Edgar, about 967, a mint was established here as well as at Winchester and Canterbury. But whatever might be the wealth and condition of Chichester before the Norman invasion, it then experienced a greater and more irreparable desolation ‡ than it had done from either Saxons or Danes. In the Norman survey only 283 houses are mentioned as remaining, and those were given to Roger de Montgomery, who was created earl of Chichester, and taxed at a most oppressive rental. Hugh de Montgomery, the second earl, is described as “ a monster whom no favours could bind, no principle direct, and no laws restrain.” This family being implicated in treason in 1102, the lordship of Chichester immediately devolved to William de Albini, earl of Arundel.

King William having found it necessary to adopt every means of securing his own power, had placed all his fellow adventurers in the high offices either of church or state. Nearly all the sees were filled with foreign monks during the first four years of his sway in England. Agelric, bishop of Selsey, was deposed about 1070, and Stigand §, his chaplain, consecrated in his place. The influence of priests

water-mills in Sussex. Now if the people could construct so many mills, and find employment for them, they must have been numerous, enlightened, and industrious. In the earlier ages hand and not water mills were used, as they still are in many parts of Portugal and Spain. Even among the laws of Ethelbert a fine of 25s. was imposed on any “ man who should debauch the king’s grinding-maid.” Hay has carefully estimated the population of Sussex in the 11th century at 88,000, nearly three fifths of its number at the commencement of the 19th. Agriculture and gardening must then have been much superior to the vulgar notions of that age; “ cabbages were cultivated, fruit trees planted, and even grafting practised towards the end of the 6th century.” The South Saxons, as well as their descendants, were too cool and contemplative people to remain long ignorant of any useful art or comfort of social life.

* As a proof of this philosophical character, the verses of Cædmon, the Sussex poet of the 7th century, may be cited as “ done into Ynglysse bye Ar. H.” in the age of Henry VII.

“ Thae wyd ympyream, whilk nae thocht mae bounde,
Frae whych thae strongist thocht tornes beck astownd,
Feilt thae dred wol ; onyussal mochens hens
Throchowt thae 'xtent onlymited commens.—
Oh lyt my mynd, and teech my 'spyryn vers
Thae wondeirs of creashon to rehers.”—*The Creation.*

† “ It is recorded, (observes Hay), of the ancient Greeks, that they erected vast and magnificent temples to their gods and other public edifices, and lived in mean habitations themselves, so the Saxon-English, after they became converts, I do not say to Christianity, but to popery, built extensive monasteries and churches, and resided themselves in low and contemptible mansions. In the time of the heptarchy, perhaps the king’s palace (in Chichester) was a spacious structure; but there is no reason to suppose it was a magnificent building.”

‡ The inhabitants of Sussex were, of all the English, the most hated by the Normans; and as many of them held immediately of king Harold, and most of them were friendly to him, they were more disposed to inflame than obviate this animosity.

§ Some writers have confounded this foreigner with the English archbishop of Canterbury.

was then called in to aid that of the sword ; the episcopal sees, situate in villages or fertile vales, were ordered to be removed to the chief towns ; and about the year 1082 Stigand removed his from the peninsula of Selsey to the city of Chichester. At that period we have recorded only two religious buildings in this city, a number which, if correct, proves that the South Saxons were much superior to their neighbours ; who, "dropping the sword and the sceptre, hastened to end their days in the seats of sloth and superstition." Malmesbury* does not forget to assure us that Chichester had a monastery, dedicated to St. Peter, and a female convent ; the site of the former, it is now believed, is occupied by the transept of the present cathedral. If by the monk's term monastery, we understand simply a church †, as it imports in other parts, it was doubtless a massy stone building ‡, of sufficient magnitude to answer the purposes of a cathedral during the life of Stigand. What efforts this prelate made towards erecting a new cathedral have not been recorded ; but the reduced state of the country, and the courtly disposition of the bishop, render it probable, that very little was done till his death in 1087, and that of his successor, Godfrey, who enjoyed the honour about a year. The see then remained vacant three years, its revenues being appropriated by the king. In 1091, Ralph was raised to our see, and began to make arrangements for building, but his progress appears to have been very limited, until the accession of Henry I. a prince of great powers and native merit. This prelate was enabled by Henry to finish his cathedral in 1108. But, as usual, with churches in that age, it was destroyed by fire in May, 1114. This circumstance has induced many to suppose that the building was entirely wood ; yet there is "no reason to imagine," as well observed by a cotemporary writer, "that so long a time should have been occupied in the erection of an edifice of such slight and perishable materials, or that the munificence of a king should have been necessary to enable bishop Ralph to complete it, particularly as wood must have been a very cheap and plentiful commodity in those times, for nearly the whole neighbourhood appears to have been one vast forest." This determined prelate however recommenced his work the following year, and by the princely munifi-

* The genius of the Sussex people has always been too philosophical to be monastic. Yet it is not improbable, as suggested by Tanner, that the "*Fratres Cicestræ morantes*," mentioned in Edwin's charter, in 956, belonged to our city. They were no less distinguished for wit, as Dr. Andrew Borde, physician to Henry VIII. was the original "merry-Andrew."

† See Gough's Camden, where Mr. Clarke disproves the existence of any regular monkish establishments in Chichester prior to the Normans, and shews the practice of designating churches as convents. Vol. i. p. 194.

‡ If Sussex abounded in wood it was also well supplied with stone, and we know how generally the Petworth marble was then used in the ornamental parts of churches. It is certainly the most beautiful, although not the most durable, marble in England ; there is none which takes a finer polish, or better for domestic purposes ; but it was very improperly used by architects for columns, exposed to humidity and the vicissitudes of the atmosphere.

cence of a great monarch, well calculated to reign in such a licentious age, had it nearly completed when he died in Dec. 1123. The wooden-architects have pretended that this second structure was also of wood, but they have advanced no authority* to support their conceits, which are opposed by much internal evidence. It is insufficient to say, that such an edifice could not be completed in the short period of nine years: the style and extent of the interior walls of the choir and nave, from the high altar to the west end, with their "round heavy arches and massy pouch-head columns," are very compatible with the time and age of Ralph's building. By the monkish writers this bishop is represented as being one of the mildest, yet most determined, of men; as rebuking Rufus for expelling the vindictive Anselm, and, at the same time, offering the king his crosier and ring—his actions, however, are not of the most mild character. Henry I. having required the married clergy-tax to be paid into his exchequer, Ralph alone, it is said, resisted the demand; and, determined to have this impost himself, he not only prohibited divine service to be read in his diocese, but ordered the church doors to be barricaded with thorns to keep out the laity! The king, supposing him a man of disordered mind, quietly allowed him to receive the fines of married priests. Doubtless, the money so collected contributed to build the cathedral and the deanery, which was founded by this bishop. Nevertheless, it is affirmed that he contrived to regain Henry's favour, and draw from him liberal sums for the use of his church.

Seffrid, abbot of Glastonbury, succeeded Ralph; he was brother to Ralph, the jesting archbishop of Canterbury, who accepted his investiture from the king; but, at the same time, on receiving his pall, took a canonical oath of obedience to the pope, which afterwards occasioned so much misery to the king and country. One author says Seffrid died in 1132; another in 1150, and was succeeded by Hilary, who died about 1169. This bishop is distinguished as the only one of the English prelates, who, in a candid and manly manner, declared his approbation of the measure, afterwards called the Clarendon statute †,

* The late historian of Chichester contended for the rebuilding with wood, against the more skilful observations of bishop Lyttleton and Mr. Clarke; but for once he unhappily descended from historical to literary criticism, and failed in both. He was led into this mistake by Seffrid II.'s pompous consecration of the church (which was dedicated to the Trinity), not knowing that papists use this ceremony for every trifling repair to any part of the building.

† In consequence of above a hundred murders having been committed by ecclesiastics since the accession of Henry II. only nine years, the king called a meeting of the bishops, at Westminster, to reform the laws, and allow monks, accused of heinous crimes, to be delivered to a secular tribunal. This very natural and just desire the bishops, with Becket at their head, opposed. His majesty then asked, "would they observe the royal customs?" They answered, collectively, that they "would observe the royal customs, *saving their order!*" The question was put individually, and they all gave the same jesuitical and evasive answer, excepting the more worthy bishop of Chichester, who answered positively that he would, *without any mental reservation.* See *Gervas. An.* 1163.

from the royal palace of that name, near Salisbury. John de Greneford, being dean, was raised to the episcopal chair; and, dying, was succeeded by Seffrid, the second of that name, who was consecrated in October, 1180. A few years after, the cathedral, palace, houses of the canons, and city, were all burnt: Godwin dates this conflagration in 1187; others in 1185. The former fire is thus described by Hoveden: "*Civitas Cicestræ cum principali monasterio, flammis consuminata est, A. D. 1114;*" the second is more alarming—"Combusta est fere tota civitas Cicestria cum ecclesia sedis pontificalis, et domibus episcopi, et canonicorum." Hence we should be led to believe that only the city and principal monastery were burnt in 1114, and the whole cathedral, palace, and city, were consumed in 1187. But as the last calamity is always the greatest, and as the whole sentence is modestly qualified with the little word *ferè*, almost, we may fairly conclude with Mr. Clarke, that only the wooden roof of the cathedral, and such of the houses of canons and citizens, as were of the same combustible matter, fell a prey to this "fortuitus" fire. Seffrid II. has been honoured as the builder of the present cathedral*. The learned and accurate Mr. Clarke, a resident canon, concluded differently; and has truly observed, that it is now difficult, if not impossible, to distinguish his repairs from Ralph's original work, unless the pillars, with carved and lighter capitals, which support the uppermost round arches and the west tower be among them. "But whatever Seffrid did, it is certain, that all the great improvements in the present fabric, were after his time, the successive works of several bishops, Aquila, Poore, Wareham, and Neville. Aquila, of a noble family in this county, began the work. This appears by the patent rolls in the eighth of king John, a few years after the death of Seffrid, where there is a royal licence granted to the bishop of Chichester to import materials for repairing the church: "*Licentia episcopi Cicestrensi ducendi marmor† suum per mare à Purbeck ad reparationem ecclesiæ Cices-*

* This bishop must have made rapid progress, even in repairs, as the Winchester Annalist says, "*dedicata est ecclesia Cicestræ a Seffrido ejusdem loci episcopi, A. D. 1199, ii. id. Sept.*" From this passage alone it may be inferred that Seffrid had not rebuilt the cathedral from its foundation, otherwise it would have been mentioned. "It requires, indeed, no great penetration to perceive that the walls have been cased with a thin coat of stone, supported, at the intercolumniations, by Purbeck (rather Petworth) marble pillars, with the ornamented capitals used at the end of the 12th and beginning of the 13th centuries; the pillars supporting the arches of the upper triforium, or ambulatory, are of the same materials and age; but the external arches of the windows in this story are evidently coeval with the lower part of the church, and are ornamented with billet moulding, &c. This circumstance greatly strengthens the supposition, that the fire only damaged the interior of the building, and that its ravages were afterwards concealed by a thin casing of stone. The cathedral, previous to the fire, was probably only ceiled with the rafter work of the roof, like many other edifices of the same period." *Chichester Guide*. Add to this, that in an ancient MS. catalogue of bishops in the archives of the chapter, it is stated, "*Seffridus reedificavit Cicestriam et domos suas in palatio;*" but no mention is made of the church.

† This term, marble, is so vague, that it has been entirely expunged from the science of

trensis." This was the beginning of the most considerable additions to bishop Ralph's fabric, and proves that the stone came from Purbeck, and not Caen. About eight years after the date of this licence, Poore succeeded Aquila, and no doubt carried on the work. He was the greatest builder of his age, the foundation * of the present church of Salisbury being a sufficient monument of his taste and skill. He was here but a short time, and the repairs of this church were very far from being finished by him or his successor Wareham. This is ascertained by the first of bishop Neville's statutes in 1232, which is to make provision for the work; he assigns the twentieth part of all the preferments in the church for that purpose; "*Quia ecclesia multiplici reparatione indigere dignoscitur.*" The whole work was probably finished in his, or the beginning of his successor's time, as bishop Richard's constitutions say nothing more of the fabric, but that the old statute of bishop Simon should be revised upon every promotion."

These facts and observations are unfortunately the chief data on which the natural history of our cathedral can be founded; for the records of the church here, as in almost all other places, are silent with respect to the names of the principal architects of this edifice. It appears probable that Neville either built, or entirely remodelled, the upper stories of that part of the choir which includes the two eastern arches and joins the library, as the style and even materials are manifestly different. These arches are pointed, and their two corresponding windows on the north and south sides of the building, in the upper story are of the same figure, and plain, whereas all the others, both in choir and nave, are round, and ornamented with billet-moulding. In this space we find Petworth marble columns, with richly-ornamented capitals instead of the plain roundish Saxon ones; and in the ambulatory, or lower triforium, as it is called, there are no butments † for arches to raise a second vaulting over the aisles, as appear in the other three arches of the choir. Previous to the erection of these two arches in the pointed style, it appears probable, from the character of the

mineralogy. In this instrument it is used for the Purbeck sand-stone, and not marble. This circumstance has misled antiquaries, and induced them to mistake the small gray blue columns for Purbeck, instead of Petworth marble. The quarries near North Chapel have doubtless supplied the builders of Canterbury and Rochester, as well as Chichester, with marble for small columns.

* This fact is by no means unequivocal,

† This circumstance has escaped the notice of previous describers of our cathedral. The present ragged appearance of those butments proves that they have formerly supported some building, if not regular arches. The probability is, that these extensive apartments, each side of the building, were either vaulted or ceiled as well as the choir, or designed to be so; and that they may have been used on extraordinary occasions as minstrel-galleries to the choir. In the latter supposition, from the marks in the walls, it may be inferred that they were entered by a door from the Paradise, and not by the present winding-stair, which is not so much worn as to sanction a conclusion of its being numerously frequented. It would add greatly to the effect of the choir if the heavy breast wall raised between the choral arches in the ambulatory were either entirely removed or so much lowered, that they could not obstruct the vista.

lower walls, that the east-end of the cathedral was circular, and that the high altar was contained in a kind of forum or semicircle, like many other churches of that age. It is evident, indeed, that whatever might be the figure of this part, it must have been lower than the west end of the building. The situation of bishop Ralph's tomb * on the north side, and that of Seffrid on the south of the entrance to the library, also tends to confirm the opinion, that the high altar must originally have occupied the space between them. It was a religious custom of superstitious ages to bury founders and benefactors about the high altar, near each other, and no doubt these tombs have never been removed from their present situation.

The aisles of the cathedral were built in the thirteenth century; suspicion might be entertained of their having formed part of the original design of the builder, "did not some Norman Saxon arches at their western extremity clearly prove that the church originally had side aisles. In the external walls of the side aisles of the choir, are some remains of Norman-Saxon windows, long since closed up, and others of the thirteenth and fourteenth centuries inserted; many Norman-Saxon corbel heads also are still remaining in the upper part of these walls." The principal alterations in the church, subsequent to its reparation after the fire, seem to be the insertion of the large west window, and of those in the north and south end of the transept. The latter is the work of bishop Langton, and does honour to his taste and liberality. He expended the sum of £310 in erecting his chapter house, and glazing this window with stained glass, which remained uninjured till the rebellion, when it was destroyed by the sacrilegious hands of impious fanatics. This prelate † also gave £100 towards repairing other parts of the cathedral.

The building at the east end of the church was originally a chapel, said to be dedicated to St. Michael, but, latterly, called the lady chapel. By some its erection has been attributed to bishop Gilbert de Sancto

* "The tomb of Ralph is evidently of the time of that prelate; if it had been placed in a wooden church, it must certainly have been injured by the fire; in its present state it is more perfect than that of Seffrid his successor. It is of black marble, having the mitre and crosier on its top, and the words RADVLPHVS EPISCOPVS carved at the west end; opposite are two tombs of the same materials, ornamented in the same manner; they are side by side, and stand under an arch evidently constructed long after the tombs it covers; these are the monuments of Seffrid II. and Hilary, who was his patron,"—*Ch. Guide*.

† These grants were certainly very considerable; but he possessed many preferments, was archdeacon of Canterbury, treasurer of Wells, canon of York and Lincoln, and prebendary of this church; he was also lord chancellor to Edward I.; and, in 1310, was appointed, for his wisdom and prudence, one of the *ordainers*, or private advisers, of Edward II. In 1315, he excommunicated earl Warren for adultery, and threw him into prison for attempting to remonstrate. He left 100*l.* to the university of Oxford to lend to poor graduates; died, after filling this chair thirty-three years, and lies in the south transept, beneath the great window, which he built: his tomb was richly ornamented; and, although much defaced by those who destroyed the "storied" glass over it, still retains some marks of elegance and beauty. It is remarked, that the figure of the bishop has a horse at its feet, a lion being more generally found in that situation.

Leofardo; by others he has been considered only its repaïter. It was, perhaps originally a handsome structure; but the want of uniformity, the difference in the width of the windows, the filling up of that at the east end, and the very disproportionate turrets at the corner of the chapels on its north-west and south-west sides, have greatly impaired its general effect. This chapel is now much better occupied than with the images of a woman, and forms a very handsome library *, containing a respectable collection of books, which are all in excellent preservation. A few portraits † decorate the walls. Below it is the sepulchral vault ‡ of the dukes of Richmond. The choir is very pleasing, and in some parts richly fitted up. The stalls are of oak, executed during the prelacy of Shurborne, are finely carved, and have the names of each dignity inscribed over them in an ancient character. The misereres in these stalls are very curious, many of them admirably carved (although above 300 years old), are well preserved, evince great fertility of invention, and are happily free from all indelicate representation §. The high altar screen consists of the same materials as the stalls; it is terminated by a gallery, on which musicians were formerly placed at the celebration of high mass, and is perhaps the only thing of the kind now extant in this country. The finest part, however, in our cathedral is, the west entrance to the choir; and it is much to be regretted that it should still be disfigured by old pews ||, which also cover several tombs ¶, particularly that of bishop Arundel. Shurborne, who was only half a protestant, caused

* For this we are indebted to the learning and zeal of the worthy chancellor and canon, Mr. W. Clarke, and the munificence of bishop Mawson, who also caused the portraits of the kings to be repaired by Tremayne. This excellent prelate was remarkable for absence of mind; he addressed Mr. Greene, on meeting him at court, "How do you do, Sir Greene? When did you leave college, Sir Greene?" The title, *Sir* (the college phraseology of that age), astonished the courtiers in the drawing-room, till explained. "He is indeed," says Mr. C. "awkward, absent, &c. but then he has no desire to please, and is privately munificent when the world thinks him parsimonious. He has given more to this church than all the bishops put together for more than a century."—His extraordinary donations will be more properly noticed at Ely cathedral. As to Mr. Clarke, an able antiquary and most amiable poet, Mr. Nichols, in his "Literary Anecdotes," has paid a just tribute to his merit; and his grandson, the rev. James Stanier Clarke, is a worthy scion of the Clarkes and Wottons.

† Among them, that of Charles, 2d duke of Richmond, executed by Mr. Smith, a native artist (one of three brothers, all painters), will instantly attract the attention of observers. The colouring is of a very superior character, and would do honour to any artist of any age or country. It was this duke who liberally repaired the cross, and the manner in which his portrait is executed and preserved is a very proper memorial for his public beneficence.

‡ The entrance to this vault in the church by steps, enclosed with an iron railing, immediately before the door of the anti-room to the library, is very awkward, and should either be removed or entirely covered over with a folding door.

§ Mr. King, with his usual talent and industry, has made very correct drawings of all these sculptures, and it is hoped that he will be encouraged to lay them before the public, as a specimen not only of the skill of our ancestors, but of the numerous curiosities in our cathed. and city.

|| Since the public spirited erection of a new and very spacious chapel, well calculated to support rational piety, and counteract the prestigious wanderings of fanaticism, it is hoped that it will no longer be necessary to have pews here. The remaining lines in the pavement of the nave and side aisles, destined to guide processions in papal worship should also be left more conspicuous.

¶ Among the most interesting memorials of the dead in this fane are some modern mural

Bernardi to paint heads of all the bishops, from Wilfrid to himself; these occupy the east side of the south transept, and are thirty-four feet by sixteen and a half; the portrait of bishop Day has been added, and the whole forms one of the most curious and interesting pieces now extant. Opposite on the west side are two paintings, executed by the same artist, one representing Wilfrid's first interview with the Saxon monarch, and requesting from him an asylum; the other exhibiting Shurborne, attended with his clergy, soliciting Henry VIII. to repair this cathedral *. Portraits of the kings from William I. to George I. fill up the remainder of this west side of the transept. The ceiling is likewise painted with flowers, &c. like that of St. Alban's; but although it was certainly executed under the direction of Shurborne, as appears by the frequency of the letters, R. S. and the saw of Wykeham (manners makyth man), it is not likely to be the work of the same artist that painted the portraits. The north end of the transept is fitted up as St. Peter's parish church or sub-deanery; some of the pointed arches have zigzag ornaments, the same as in Canterbury.

The erection of the cloisters † has not been attributed to any particular prelate; their present figure is certainly not more remote than the 14th century; they may originally have been the work of Clipping, Berghstede, and their successors. Langton has been supposed the builder of the spire ‡, which is evidently erected since the tower on which it stands. Tradition also ascribes to him the bell-tower, said to be constructed with the materials which a Mr. Riman had collected to build a castle, but which he was prohibited from doing by Edward II. Of these particulars, however, the records of the church are silent, consequently they rest on tradition and conjecture. From this period to the days of bishop Story § we have no accounts of any episcopal architects, al-

monuments of exquisite workmanship; that to alderman Dear, by Flaxman, is a fine specimen of simple elegance and felicity of design; that to dean Ball, by the same artist, of an angel promising reward, is certainly one of the happiest efforts of human genius in marble. The physiognomist will discover more pious benignity in the face of the angel than in all the academical figures ever exhibited. This monument is alone sufficient to perpetuate any name. The monument to Collins has received the poetical praises of Mr. Hayley and Mr. Sargent, two kindred souls, able judges, and fine poets; if the two unnatural figures, in an impossible posture on its top, were removed, the effect would be improved. The memorial of Miss H. Cromwell has also excited attention; the design is from Peters of the angel receiving a spirit, but the angelic figure is clumsy, and there is something of indelicacy in the manner of retaining the ascending beauty.

* These two paintings, and that of the bishops, with the written characters attached to each head, have been admirably drawn and engraved by Mr. King; the labour of such an undertaking is not more surprising than the fidelity with which all the diversified traits of character are transferred from the canvas to paper.

† Their dimensions have been strangely misrepresented, in consequence of a typographical error in B. Willis's Hist. of Abbies, and copied by Dallaway, Antiquarian Cabinet, and most inexcusably by our "Guide," although omitted by Hay. Their beauty is lost by being built up.

‡ In 1721 it was injured by lightning, and repaired shortly after. This is recorded by an inscription on the terminating stone, "Henry Smart, 1728." It is now (1814) undergoing another repair, and an ingenious native artist, grandson of the above, has raised a scaffolding, and is about to renew above eighteen feet of its top, at an expense of not less than 1600*l*.

§ The octangular building, called The Cross, erected by this bishop, is unquestionably

though, doubtless, many of them contributed liberally towards repairing the building. The latter prelate founded the prebendal school in 1497, which had the honour of introducing Selden to the first principles of knowledge, and is again likely to become of eminent advantage to the city and country.

At the reformation, this cathedral experienced little change, the foundation being always for secular canons, governed by a dean. Its establishment consists of dean, precentor, chancellor, treasurer, two archdeacons, thirty prebendaries, four of which residing, are residentiary canons, and four vicars * choral; &c. Many illustrious characters have conferred lasting blessings on society, during their residence here, since the happy reformation; its martyrs †, too, since that period, have not been inconsiderable; but as benefactors to their species, the names of Andrews (one of the Bible translators), Patrick, Manningham, Mawson, Bowers, Hare, Duppa, Henshaw, Clarke, &c. must ever be remembered. A principle of integrity ‡, and a sentiment of humanity mark the Sussex character. This was evinced on the frantic days of Cromwell and his followers. Chichester, faithful to its sovereign, refused compliance to the parliamentary mandates ||, in consequence of

one of the finest structures of its kind now remaining in the kingdom. It stands near the centre of the city, at the intersection of the four principal streets from the cardinal points. Formerly it was surrounded by a large market place, but houses were obtruded on that ground, which impaired the general views, and much injured the picturesque effect of this elegant structure. The desire of building, indeed, was such, that several persons, more influenced by present or personal advantage than the real interests of the city, attempted to procure its demolition; but happily some more judicious members of the corporation interposed, and not only prevented its forcible destruction, but also repaired the effects of time, enclosed it with an iron railing, and prepared for the removal of the obstructing houses on its north side. The edifice is of an octangular shape, with eight flat-pointed arches (having crockets and finial), supported by buttresses, all of which rest against a finely ramified roof, sustained in the centre by a very massy round pillar; this pillar seems to be continued through the roof, and is supported by very elegant fly buttresses or springers, ornamented with crockets, which give the whole a coronal appearance. Over their junction in the centre is placed a modern lantern, which is not more incongruous with the other parts than the little vanes on the top of the turrets. The exterior is beautifully ornamented with arches, shields, and compartments with various devices; on each of its sides was a fine niche with a statue, but three of them have been filled up for inscriptions, which state when the building was first erected, that it was repaired in the reign of Charles II. and in 1746; and that the clock was given by dame Elizabeth Farringdon, relict of sir R. Farringdon, bart. "as an hourly memento of her good will to this city, 1724." This clock presents a face to the four principal streets. At every angle is a buttress crowned with a pinnacle, ornamented with crockets and terminating with a vane. On four of its sides are tablets for inscriptions, commemorating its repairs. A view of it, previous to its enclosure with an iron railing, appears in the sixth volume of the "Antiquarian Cabinet;" and latterly Mr. King has published a much larger one of its actual appearance.

* The college of vicars, near the south cloister, is unfortunately sinking to oblivion.

† See an account of near twenty protestants burned in Sussex, by Q. Mary, many of whom were examined and condemned by bishop Christopherson.—Hay's Hist. Chichester, p. 430-7.

‡ Only one instance out of thousands can here be mentioned in proof of this observation; at a late election a poor man refused 1000*l.* for his vote.

|| On the principle of the metempsychosis we should conclude, that the soul of Becket, and his followers, had re-animated the puritans; both sought to raise themselves above all earthly control; power was their god, hypocrisy their minister, and avarice their delight; alike hostile to learning, civil liberty, and moral justice, they waged an interminable war against literature, the arts and sciences; and left behind them a lasting memorial of human depravity and desolating ambition. Some traits of the Puritans or Precisians are well sketched in D'Israeli's *Quarrels of Authors*, vol. iii.

which, sir W. Waller's army besieged it twelve days, battered down the north-west tower of the cathedral, which has never been rebuilt, and otherwise desolated the city. The organ in the church, ornaments of the choir, brass figures, and monumental inscriptions, the valuable articles in the chapter, deanery, and canons' house, all fell a prey to their rapacity. The monuments also, which the returning reason of Waller suffered to pass unmolested, were again assailed by the fiend-like enthusiasm of sir Arthur Haslerig and Mr. W. Cawley. The virtuous bishop King, although puritanically affected, fled on their approach; and his palace was plundered as if by a foreign enemy. Some of the finest works of art were shattered in pieces, or converted to more ignoble purposes. Happily the restoration put an end to such tyranny; the good prelate and his faithful clergy returned to their pastoral duties; and a negative repose supervened, till the revolution finally withered the hopes of aspiring fanaticism and superstition. Chichester is now rapidly rising to eminence among the chief cities of the kingdom; and the hospitality and taste of its inhabitants, blessed with great comeliness of person, and mental endowments, promise it an exalted rank in the scale of society.

DIMENSIONS OF THE CATHEDRAL.

Exterior Length, from buttress to buttress, including the west porch and lady chapel, 410 feet; Interior length of the Nave, from the west entrance to the choir, 172 feet; of the Choir, 101; thence to the entrance of the library, including the sanctum sanctorum, 41 feet; Library, 82 feet; breadth of the Nave, with its four aisles, 90 feet; ditto of the Choir, 26 feet; and with its two aisles, 59 feet and a quarter; length of the Transept, 131 feet; breadth of Ditto, from east to west, 34 feet; height of the Ceiling, 65 feet; ditto of the central Tower and Spire, including the ball and vane, 300 feet; ditto of the South-west Tower, 95 feet; ditto of the Bell Tower, 120 feet; length of the West Cloister, excluding the entrance porch of the church, 83 feet; South Cloister, 198; and East Cloister, 121 feet.

DESCRIPTION OF THE PLATES.

- Plate 1.* The West End, with the entrance porch; in the centre of which is a mutilated figure, the remains of a Presbyter John, being the arms of the see.
- Plate 2.* Exhibits the North-West Quarter of the cathedral, the North End of the transept, with the great Tower and Spire. In this tower is a large bell, on which a clock strikes the hours, and which is twice rung every day for prayers.
- Plate 3.* Represents part of the Lady Chapel, the East End of the choir, the beautiful spired turrets, and fine circular window, which illumines the building between the vaulting and roof.
- Plate 4.* A View of the South End of the Transept, with the great window erected by Langton, and once filled with stained glass; a considerable part of the east cloister is seen, and over it the spired turrets at the south-east end of the choir. The finely-wrought round window, over the great south one, is now entirely filled up with mortar, &c.
- Plate 5.* The Bell Tower, on the south-east side; its interior is simply divided into floors, with a flat roof, from which there is a charming prospect of a rich country, finely diversified with heights, woods, villas, and picturesque landscapes, skirted by the sea, and terminated on the west by the precipitous shores of the isle of Wight.
- Plate 6.* Shews the east wing of the episcopal palace, from an eminence in the bishop's garden, and part of the deanery, over which appears the west end of the cathedral and bell-tower.
- Plate 7.* Embraces the East End of the chapel of the bishop's palace, the South Side of the west tower of the cathedral, containing three stories of Saxon and two of pointed arches, part of the nave and its south aisles.
- Plate 8.* An Interior View in the north-east end of the nave, in which appear part of the screen entering the choir, and through the arch, some of the portraits of the bishops of Selsey and Chichester, which decorate the east wall of the south transept.

N. B. The ground plan will render all these parts familiar to every observer.

CHICHESTER.

BISHOPS OF SELSEY AND CHICHESTER.

Wilfrid	681	J. de Greneford	1174	Edward Story	1478
Hedda	686	Seffrid II.	1180	Richard Fitz James	1504
Daniel	705	Simon de Wells	1204	Robert Shurborn	1508
Eadbert	711	Nicholas de Aquila	1209	Richard Sampson	1536
Eolla	719	Richard Poore	1215	George Day	1543
<i>Vacant.</i>		Ralph de Wareham	1217	John Scory	1552
Sigga or Sigelm	735	Ralph Neville	1223	John Christopherson	1559
Alubrith	761	R. Passelew annulled		William Barlow (4)	1559
Osa or Bosa	790	Rich. de la Wich (1)	1245	Richard Curteis	1570
Giselther	817	John Clipping	1253	Thomas Bickley	1584
Tota	844	Steph. de Berkstead	1261	Anthony Watson	1596
Wigthem	873	Gilb. de S. Leofardo	1288	Lancelot Andrews	1605
Ethelulf	891	John Langton	1305	Samuel Harsnet	1609
Beornege	906	Robert Stratford	1337	George Carleton	1619
Coenred	924	W. de Lenne or Lu-		Richard Montague	1628
Gutheard	942	limere	1362	Brian Duppa	1638
Alfred or Elfred	960	William Reade	1369	Henry King	1641
Eadhelm	970	Thomas Rushooke	1385	Peter Gunning	1669
Ethelgar	980	Richard Mitford	1389	Ralph Brideoake	1675
Ordbright	988	Robert Waldby	1395	Guy Carleton	1678
Elmar	1003	Robert Reade (2)	1396	John Lake	1685
Ethelric or Agelred	1019	Stephen Patrington	1417	Simon Patrick	1689
Grynketell	1039	Henry Ware	1418	Robert Grove	1691
Heca	1047	John Kemp	1422	John Williams	1696
Agelric	1057	Thomas Poledon	1422	T. Manningham (5)	1709
Stigand, removed to	1070	John Rickingale	1426	Thomas Bowers	1722
CHICHESTER	1082	Simon Sydenham	1430	Edward addington	1724
William or Godfrey	1088	Richard Praty	1438	Francis Hare	1731
Ralph or Ranulf	1091	Adam Molens	1445	Matthias Mawson	1740
Seffrid	1125	Reg. Peacock (3)	1450	Sir W. Ashburnham	1754
Hilary	1148	John Arundell M.D.	1458	JOHN BUCKNER	1798

DEANS.

Richard	1115	Roger de Freton	1369	William Thorne	1601
Matthew	1125	Richard de Scrope	1383	Francis Dee	1630
Richard	1144	J. de Maydenhith	1400	Richard Stewart	1634
William	1158	Henry Lovell	1410	Bruno Ryves	1660
John de Greneford	1172	Richard Talbot	1415	Joseph Henshaw	1660
Jor. de Meleburn	1176	William Milton	1420	Jos. Gulston or Glus-	
Seffride	1180	J. Patten or Wayn-		ton	1663
Mat. of Chichester	1180	flete	1425	Nathaniel Crew	1669
Nic. de Aquila	1190	John Hasele	1434	Lambroth Thomas	1671
Ralph	1196	John Closs	1481	George Stradling	1672
Seffrid	1197	Robert Pychard	1501	Francis Hawkins	1618
Simon	1220	Galfridus Symeon	1503	William Hayley	1699
Walter	1230	John Young	1526	Thomas Sherlock	1715
Thos. of Lichfield	1232	W. Fleshmonger	1526	John Newry	1728
Geoffrey	1250	Richard Caurden	1543	Thomas Hayley	1735
Walter of Gloucester	1262	Giles Eyer	1549	James Hargraves	1739
W. de Bracklesham	1280	Bart. Traheron	1553	Sir W. Ashburnham	1742
T. de Berghstede	1296	William Pye	1553	Thomas Ball	1754
W. de Grenefield	1299	Hugh Turnball	1558	Charles Harward	1770
John de St. Leofardo	1316	Richard Curteis	1566	Combe Millar	1790
Henry de Garland	1332	Anthony Rushe	1570	CHRIST. BETHEL	1814
Walter de Seagrave	1342	John Boxhall			
William of Lynne	1356	Martin Culpepper	1577		

(1) A miracle-monger, who was deified for persecuting the Albigenes.—(2) It is said he erected a cross in the market-place.—(3) Was deposed for denouncing the idolatrous rites and blasphemous notions introduced into the church from Rome, and for denying the Romish infallibility; his books were burnt, and he obliged to recant.—(4) The worthy coadjutor of Bonner; though he "carried much of Christ in his name, yet did he bear nothing of him in his nature, no meekness, mildness, or mercy; being wholly addicted to cruelty and destruction, burning no fewer than 10 persons in one fire in Lewes, and 17 others."—(5) Chaplain to queen Anne, who being ill, he was told to read prayers in another room; the chaplain answered, "I do not choose to whistle the prayers of the church through a keyhole."

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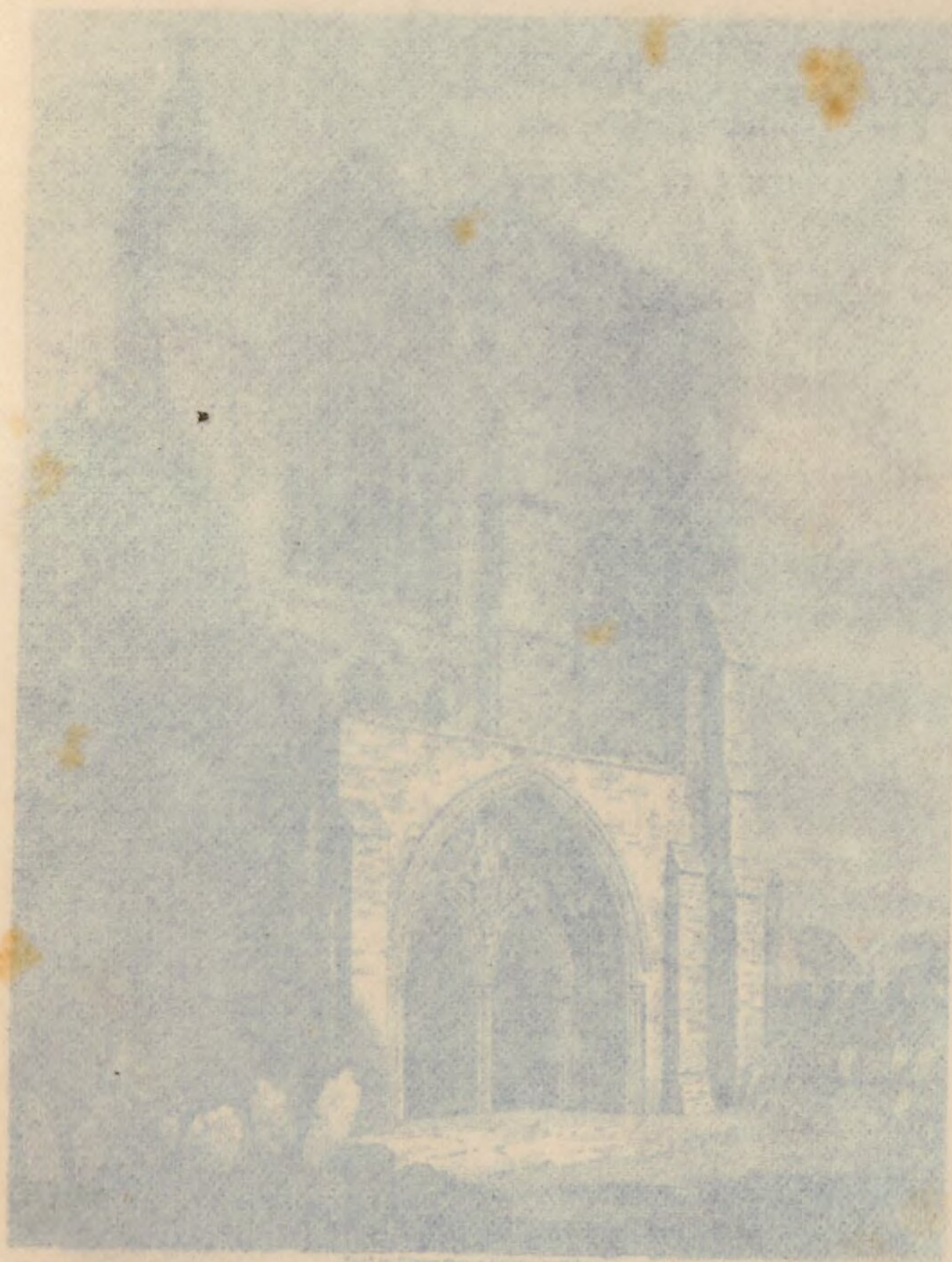
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Engraved by J. Smith & Co. from a drawing by J. Smith

West Front, Chichester Cathedral

Engraved by J. Smith & Co. from a drawing by J. Smith

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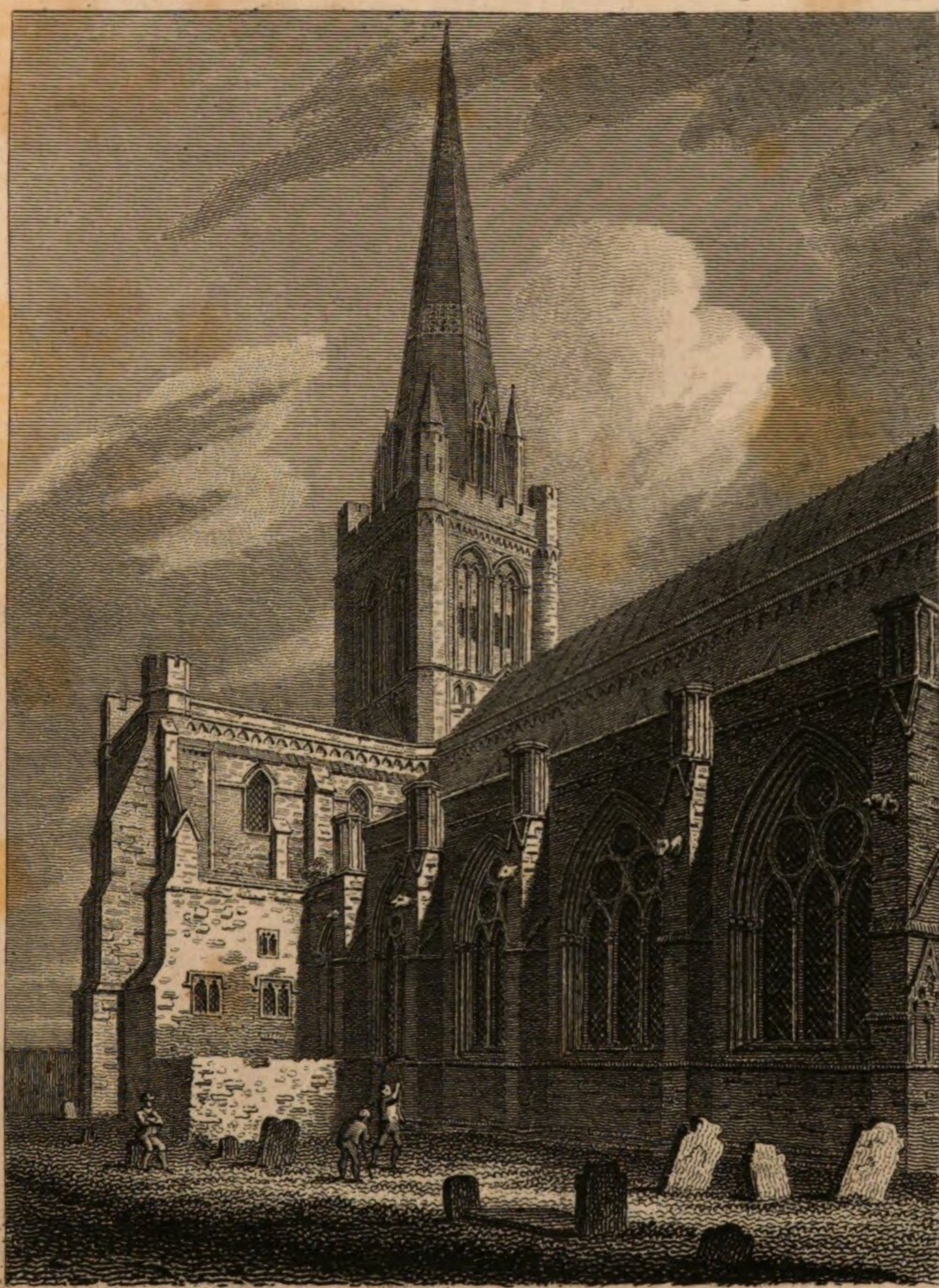
PL. I.

West Front, Chichester Cathedral.

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W. W. Park of Charleston, S. C.



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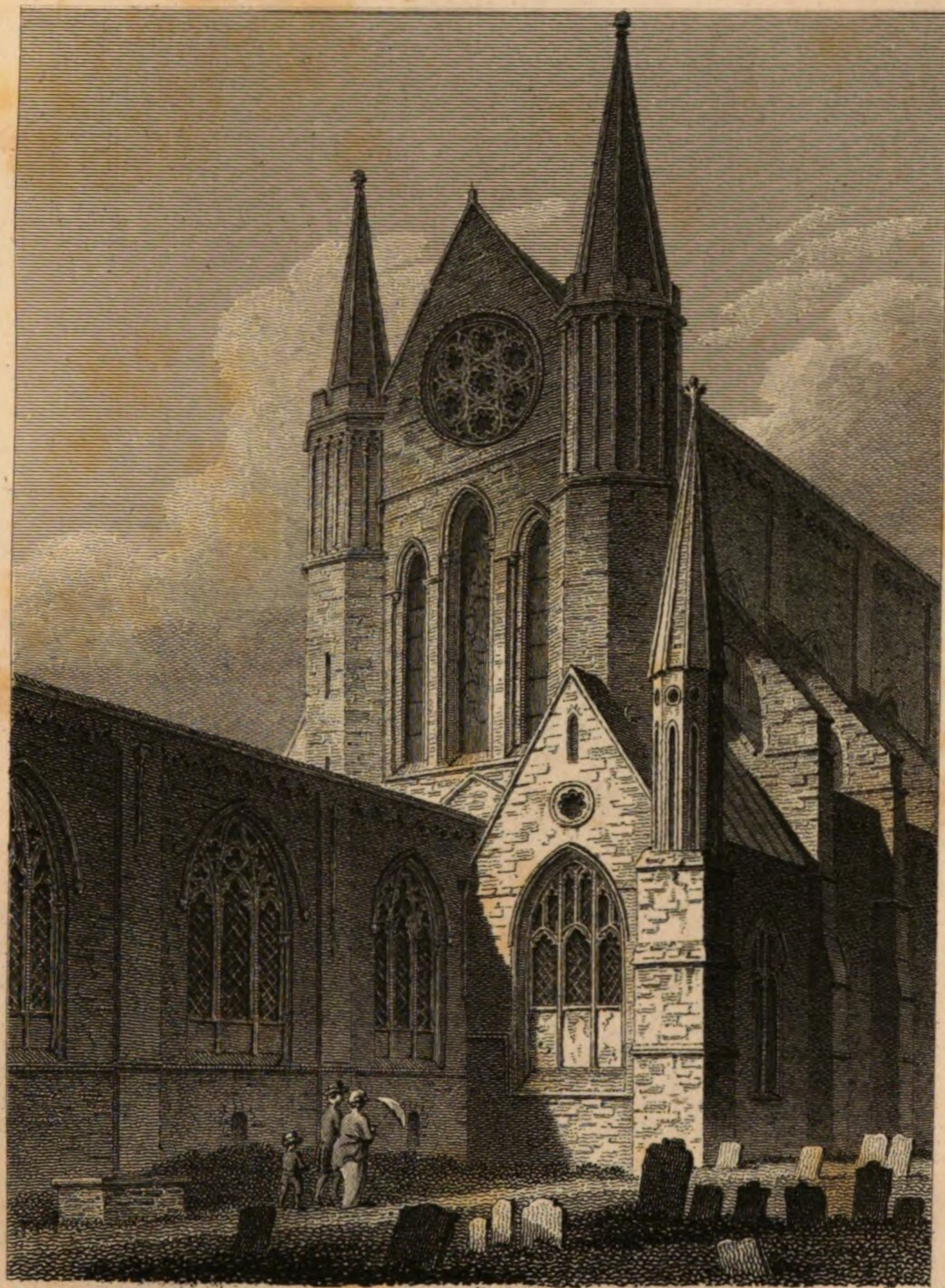
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N.W. View of Chichester Cathedral.



N. E. View of Christ Church

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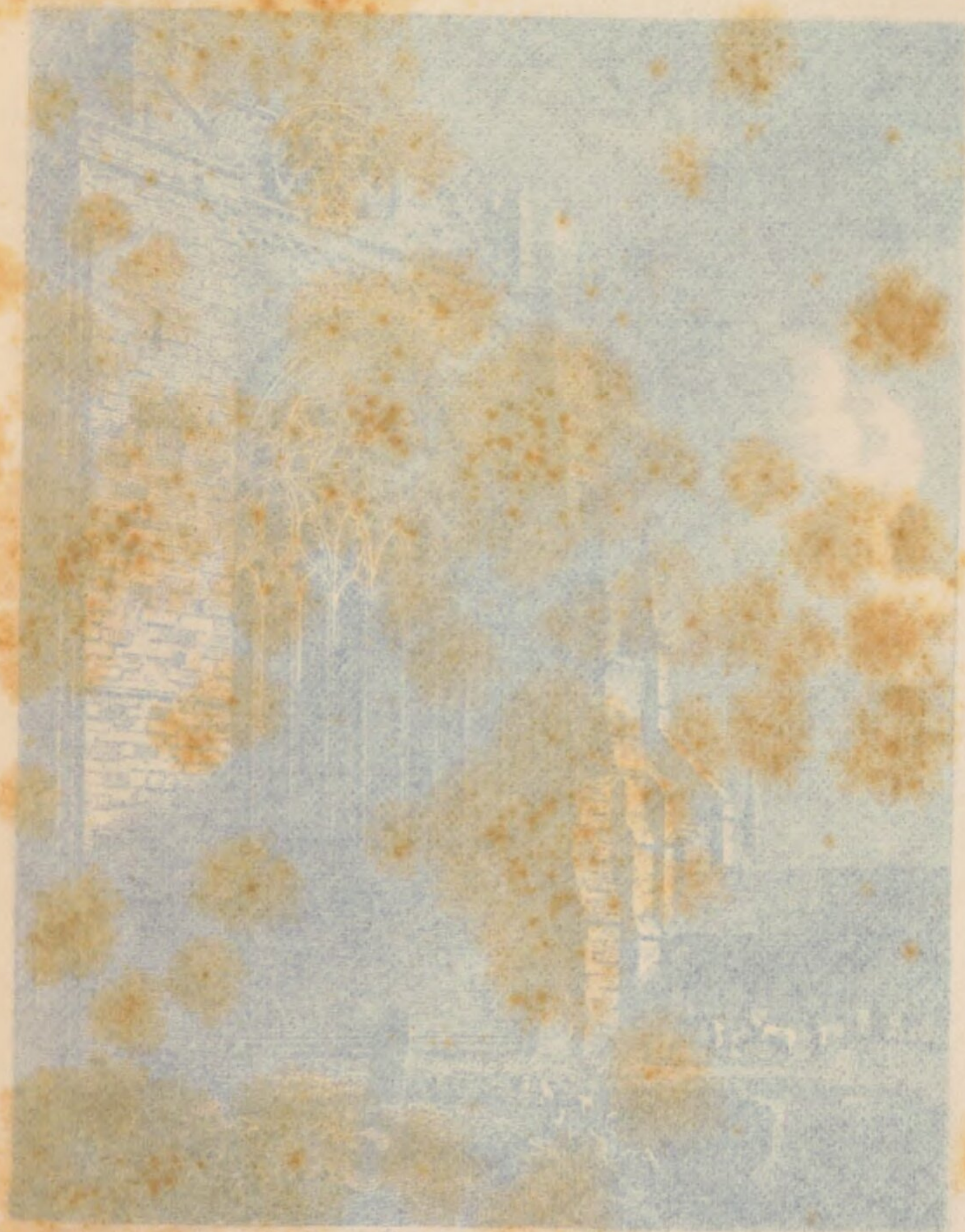


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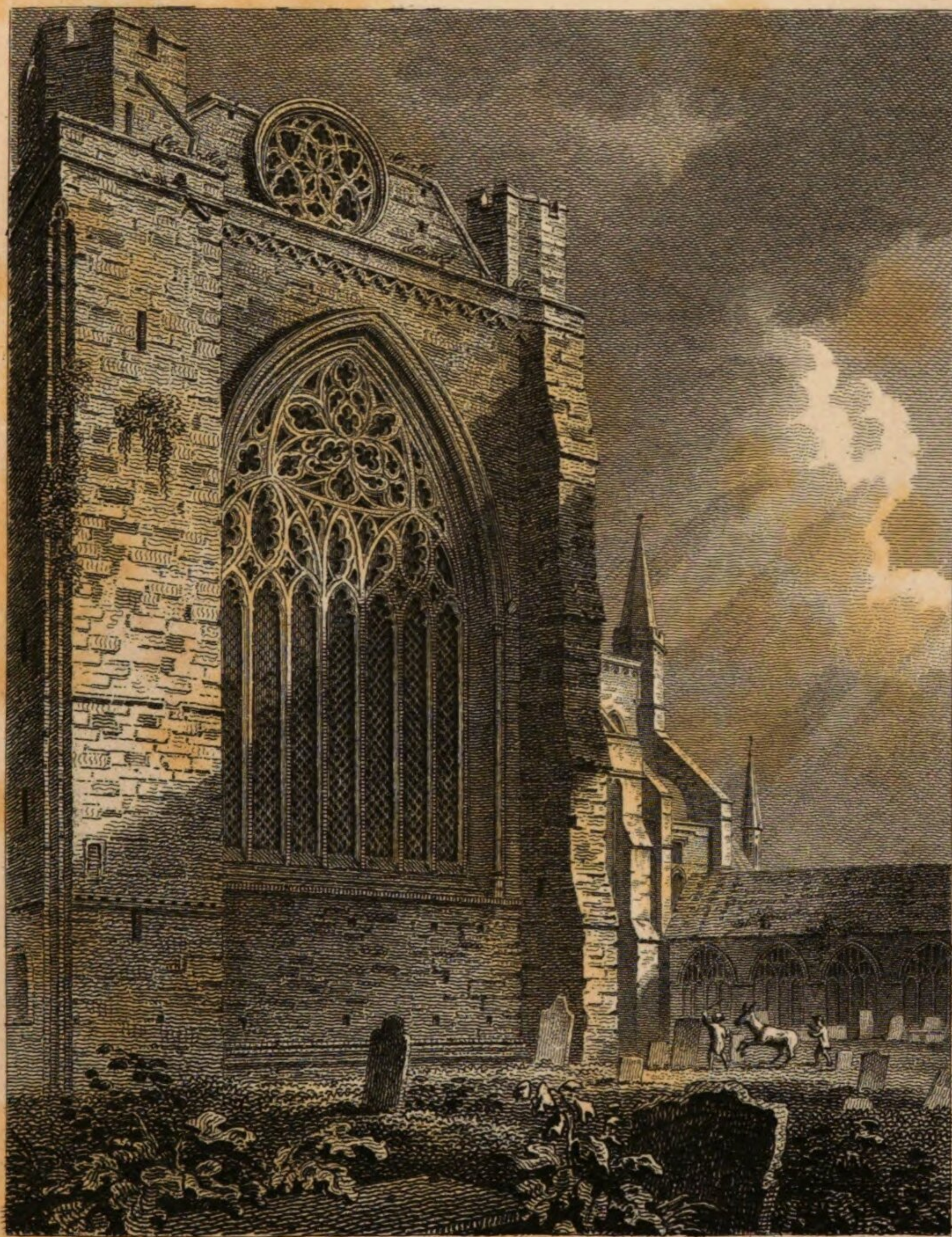
N.E. View of Chichester Cathedral.

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W. L. Franconi's Chalkboard

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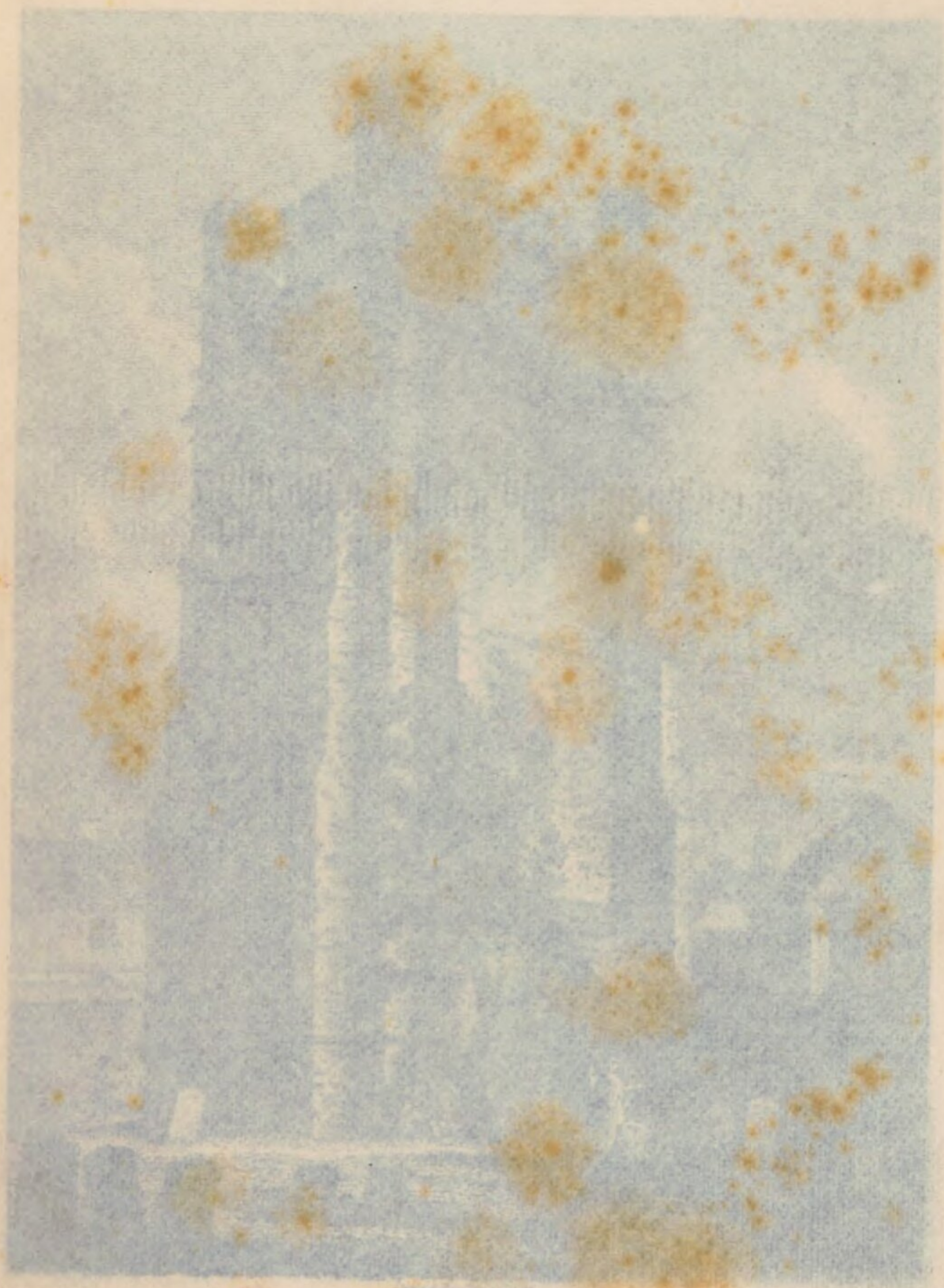


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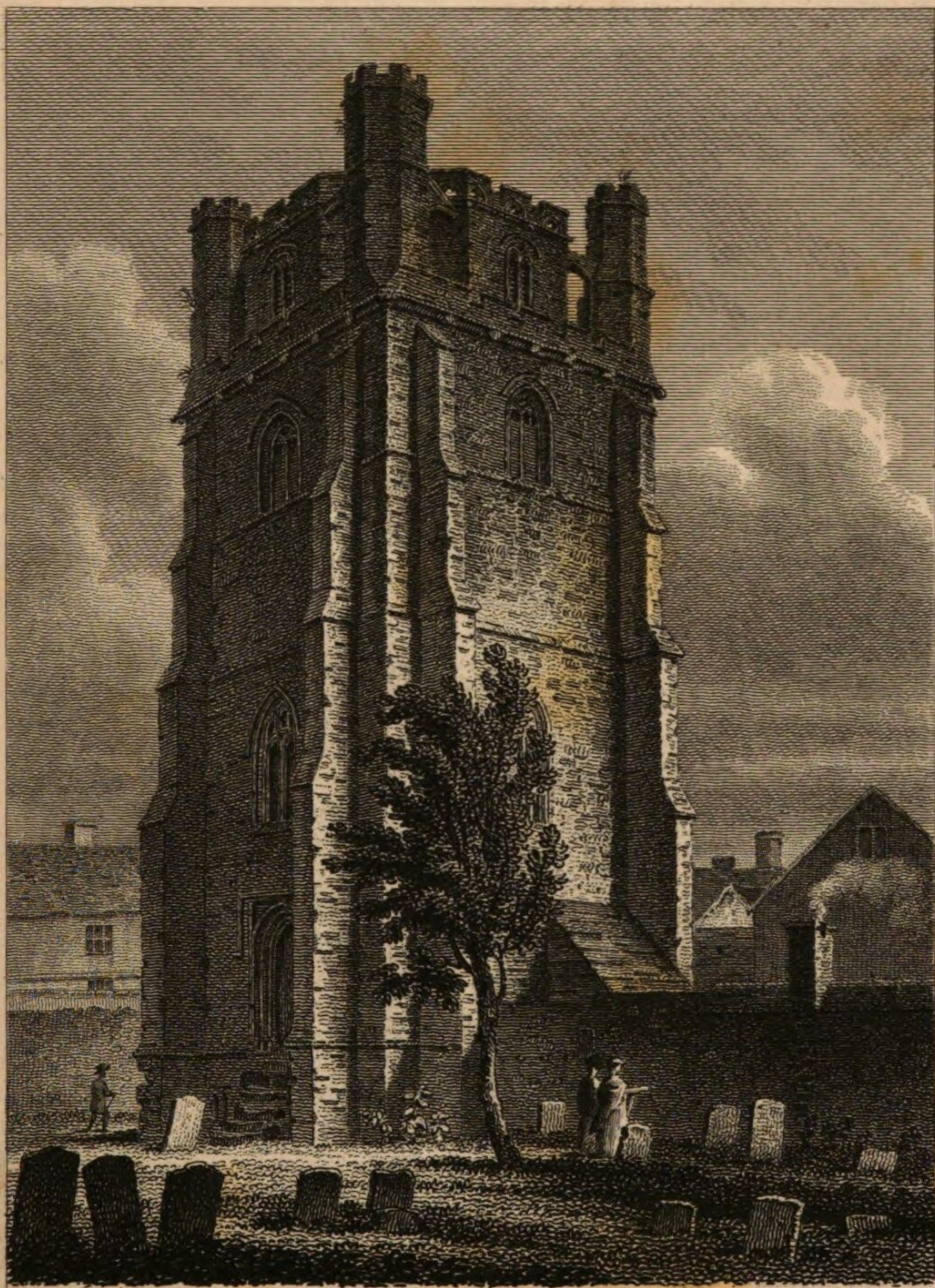
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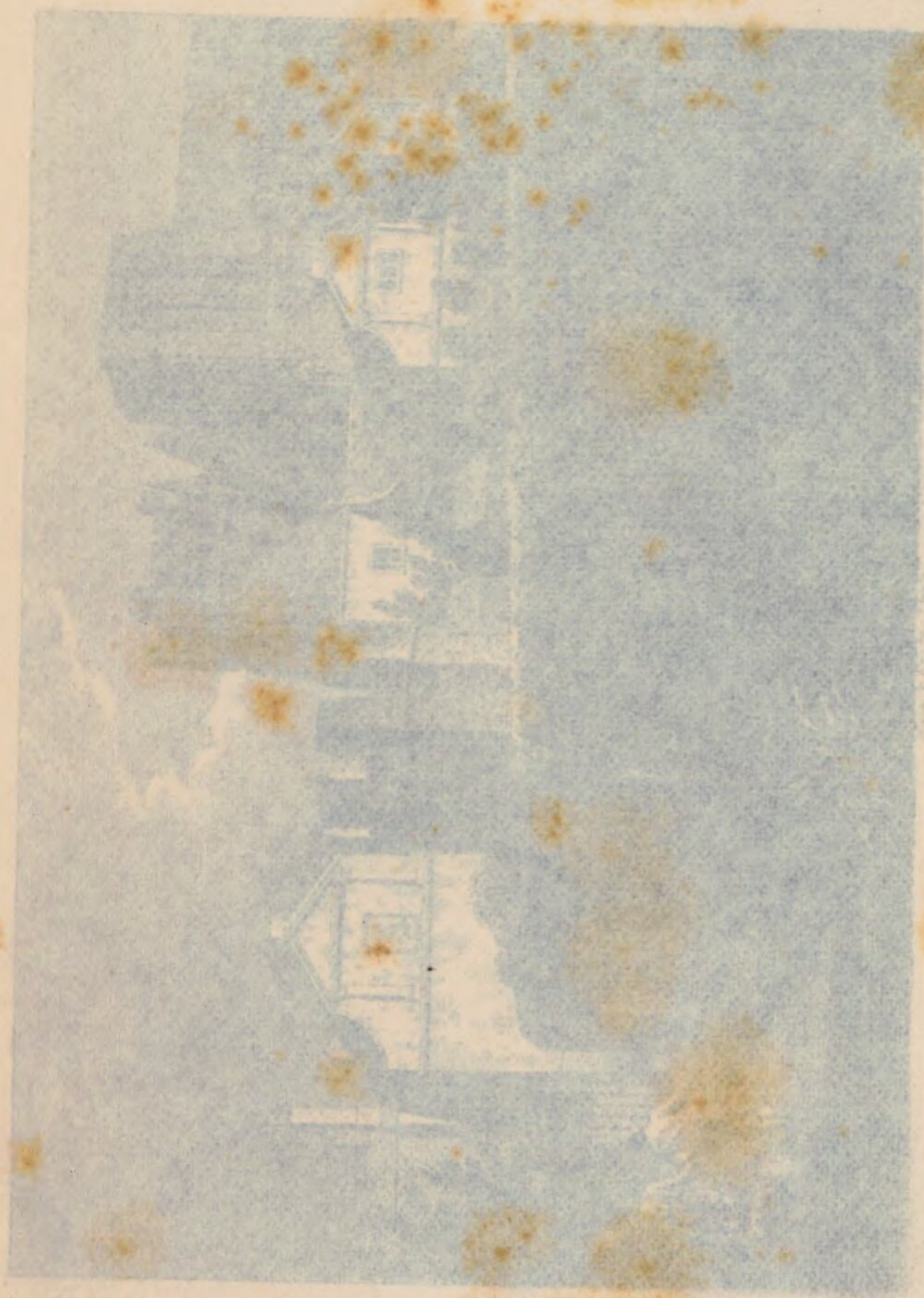


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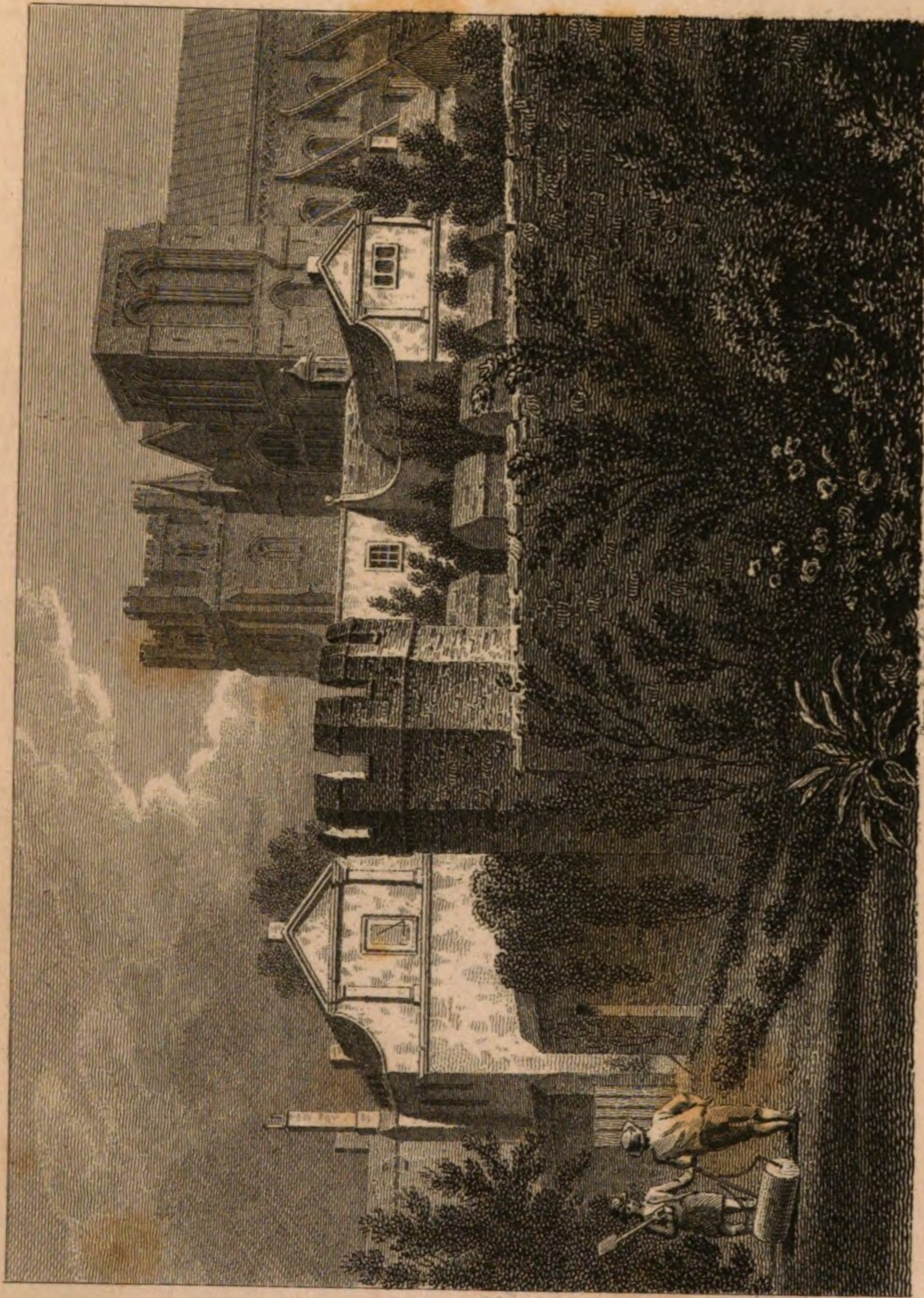
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The Bell Tower, Chichester Cathedral.

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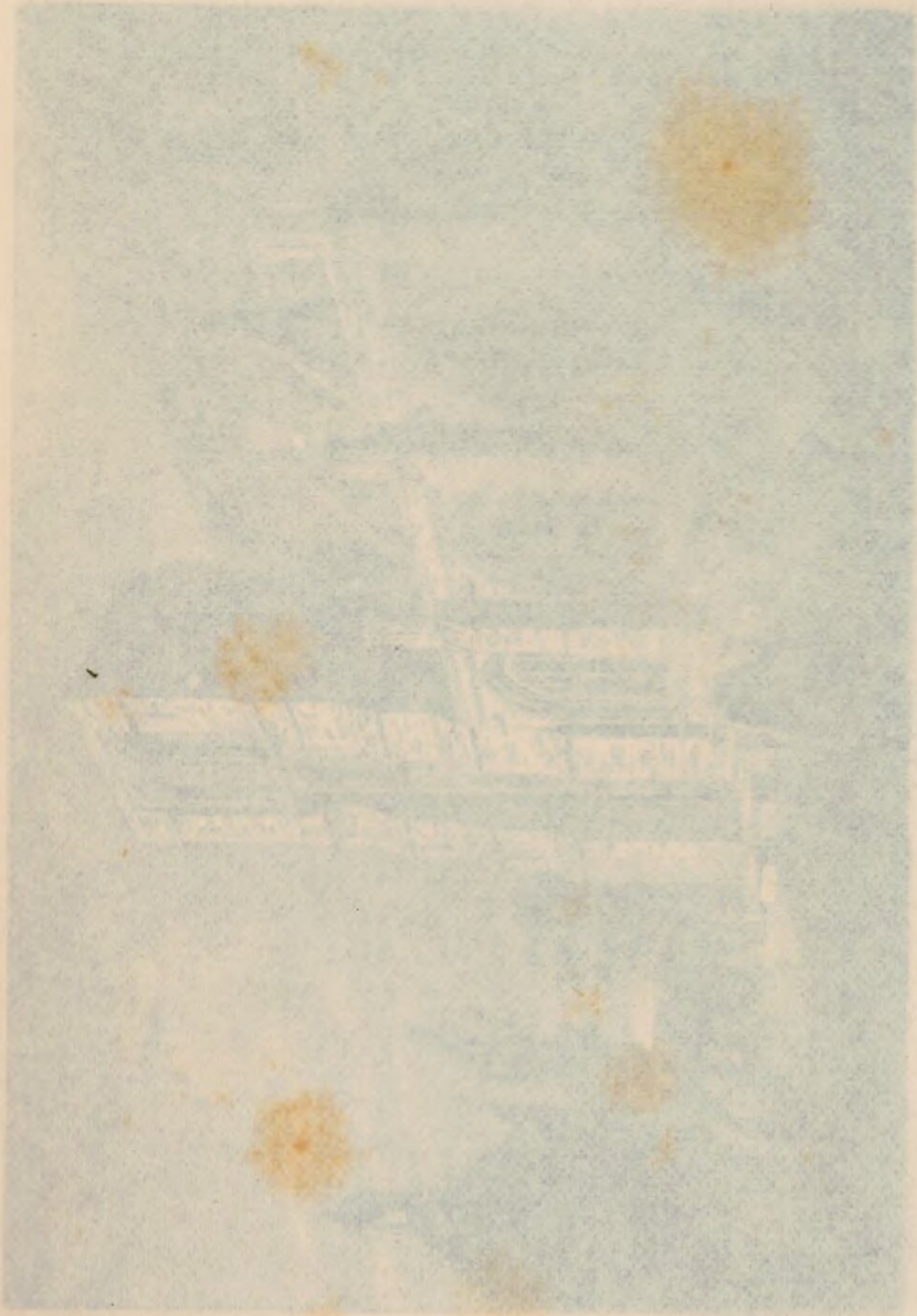
Cathedral from the Bishop's Garden



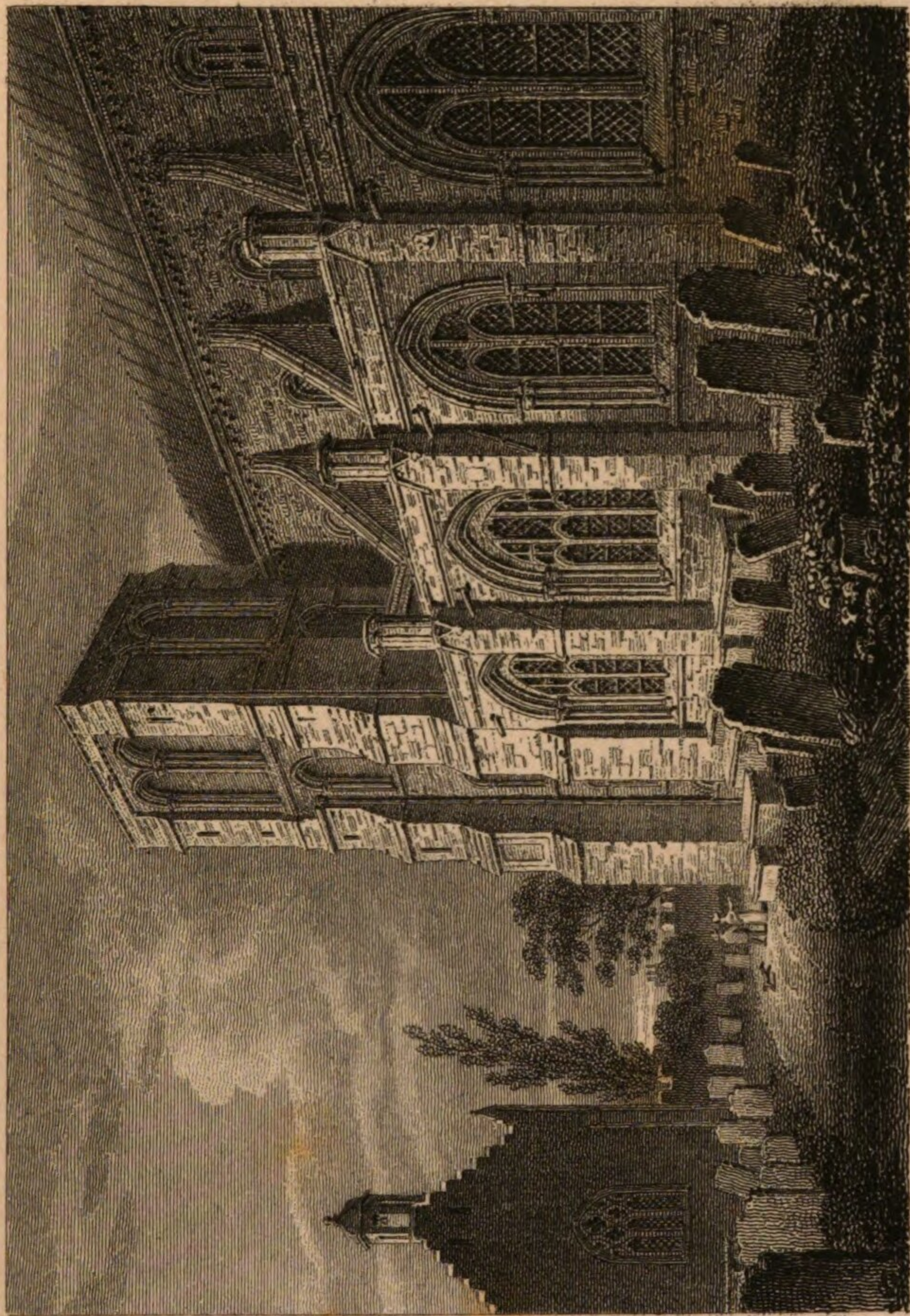
Pl. 6.

Chichester Cathedral, from the Bishops' Gardens.

Drawn & Engr. by J. S. S. S.



St. W. 9th of Philadelphia Cathedral

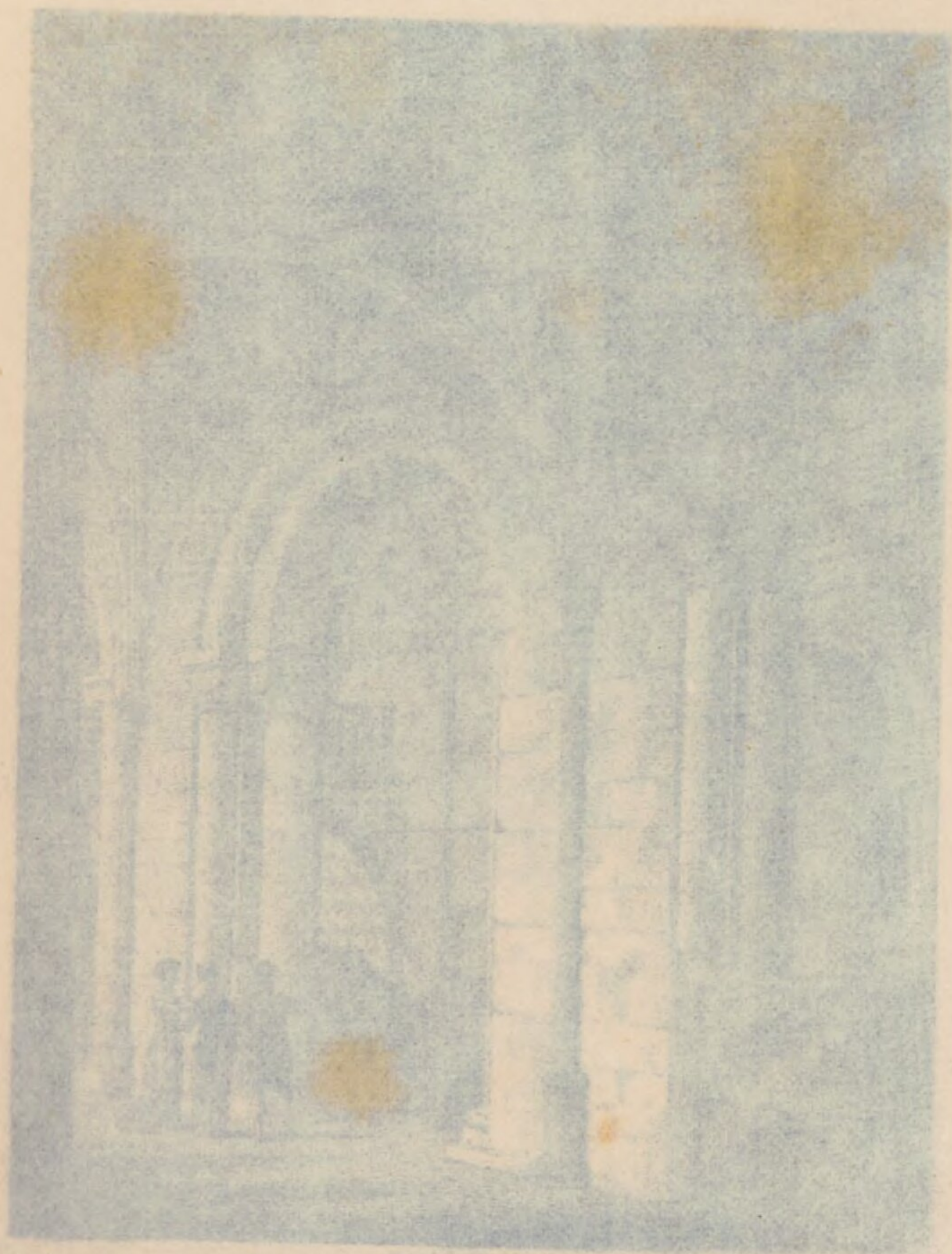


PL. 7.

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Interior of the Temple of Mars

from the ruins of the Temple of Mars



Drawn & Eng'd by J. Storr.

PL. 8.

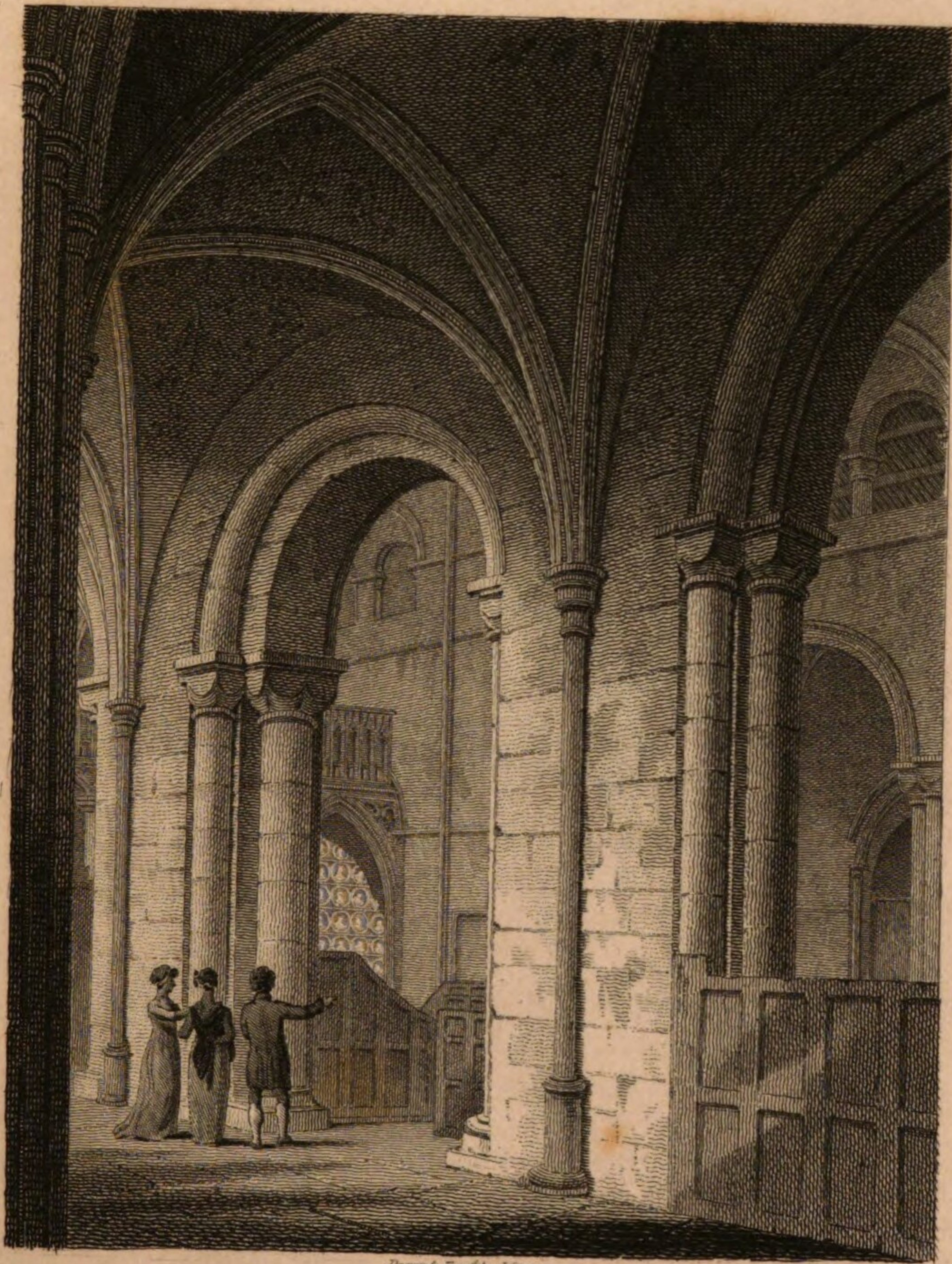
Interior of Chichester Cathedral.

Published May 1814, by Sherwood, Neely & Jones, Paternoster Row.



Interior of Christ Church, Oxford

drawn by J. G. Smith, 1840



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Pl. 8.

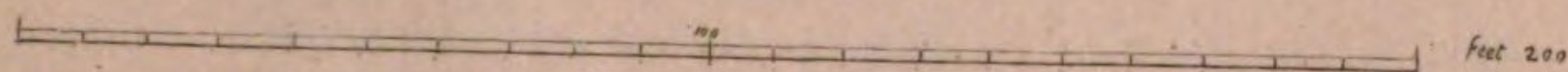
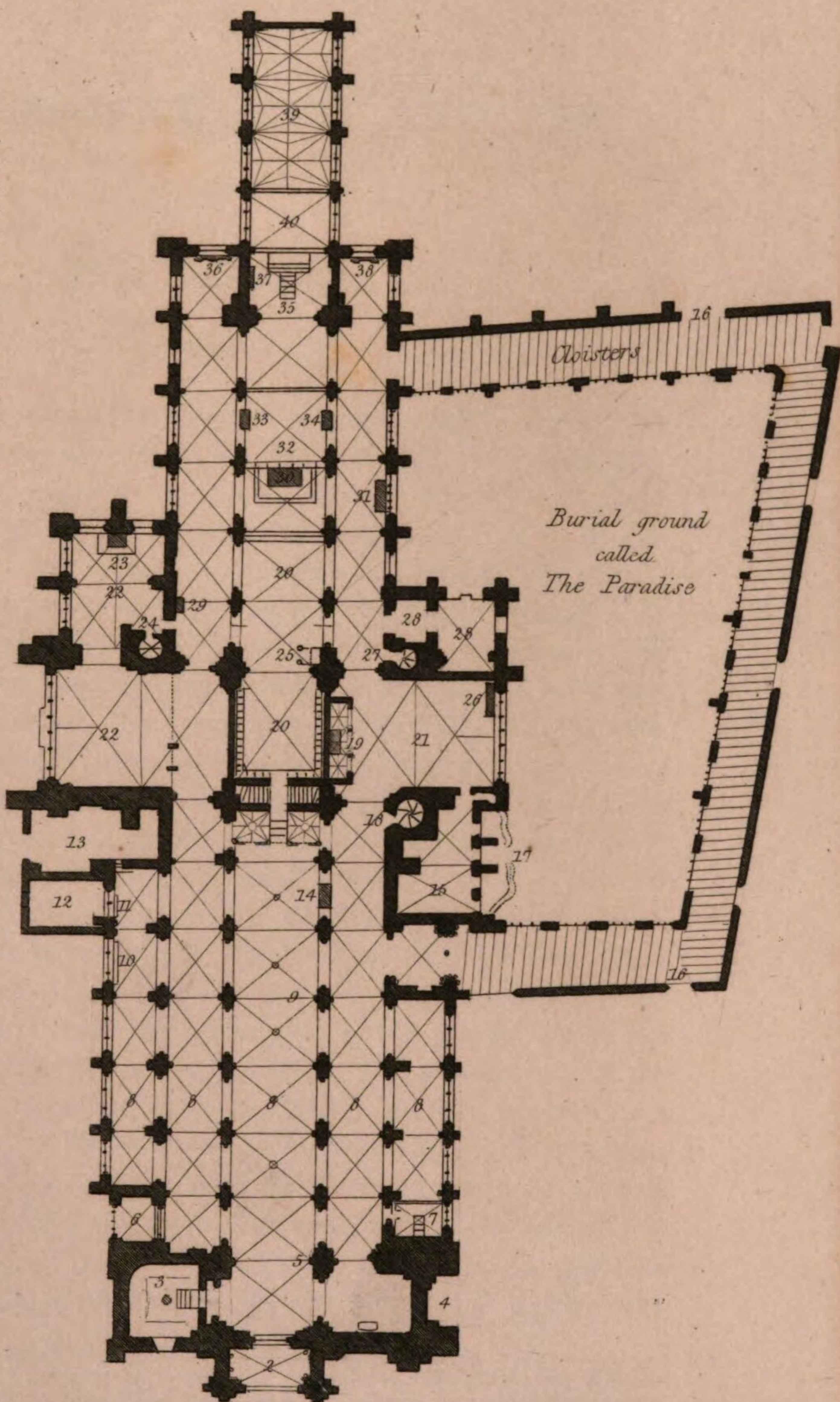
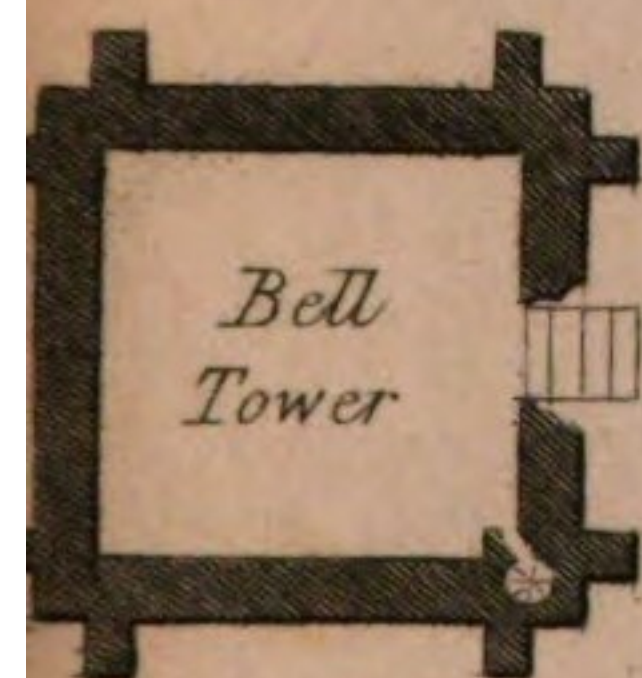
Interior of Chichester Cathedral.

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CHICHESTER CATHEDRAL,

Shewing the groining of the Roof.

- 2— West Porch.....
- 3— M^r Guys Vault.....
- 4— A Saxon Door.....
- 5— Font.....
- 6— N.W. entrance.....
- 7— B^ps Court.....
- 8— Nave and side aisles.....
- 9— Pulpit.....
- 10— Tomb of L^d & Lady Arundel.....
- 11— D^o a Lady no date.....
- 12— Enclosed Yard.....
- 13— Open Court.....
- 14— Tomb of B^p Arundel.....
- 15— Choristers Vestry.....
- 16— Entrance from the Church Yard.....
- 17— Ruinous Wall.....
- 18— Staircase to the tower.....
- 19— Chantry of S^t Richard.....
- 20— Choir.....
- 21— S. transept.....
- 22— N. transept or S^t Peters Ch.....
- 23— Communion table in D^o.....
- 24— Staircase to gallery D^o.....
- 25— B^ps Throne.....
- 26— B^p Langtons Mon^t.....
- 27— Staircase to the roof.....
- 28— Chapter room.....
- 29— Tomb of B^p Moulines.....
- 30— Communion table.....
- 31— Mon^t of B^p Starborne.....
- 32— Sanctum Sanctorum.....
- 33— Tomb of B^p Story.....
- 34— D^o of B^p Day.....
- 35— Steps to Duke of Richmonds Vault.....
- 36— S^r Jⁿ Millers Vault.....
- 37— Tomb of Rodolphus.....
- 38— D^o of B^p Waddington.....
- 39— Lady Chapel now the library.....
- 40— Anti room to D^o.....



HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

St. David's.

AMONG the many varied and interesting scenes which religion has created, or time made venerable, in the British Islands, there is, perhaps, no spot richer in materials for contemplation than this "desolate angle" of St. David's. What heart can resist emotion, or what description of philosopher remain long uninterested, when, led through its line of miserable hovels, and standing upon the commanding ground above the ecclesiastical ruins, his eye examines this extremity of the island, wild, sterile, deserted—and he reflects, that here an archiepiscopal see once flourished; that amid these roofless walls, luxury, with all the sumptuous arts in her train, once indulged in unusual splendour; that to this place successful sovereigns have journeyed, and here knelt to receive the holy meed of painful and humiliating pilgrimage¹; and, finally, that in favour of this depopulated waste, the spiritual head of the "eternal city" once consented to wave one of her most distinguished and important privileges²? These things have passed away, and the metropolitan city is abandoned to silence, and poverty, and desolation. The revolutions of empires may be upon a grander scale; but contracted scenes, like these, marked deeply and permanently by the vicissitudes they have suffered, convey, through the eye, a more direct and pathetic appeal to the heart of the patriot and the philanthropist. This train of reflection, and this only, will lead us to the true cause of that alternate exultation and regret which every intelligent and public-spirited Cambrian feels upon a visit to these remains. His imagination delights to indulge in depicting the age when their glories were

¹ William the conqueror, Henry II. Edward I. and Eleanor his queen.

² Pope Calixtus raised this place to a rank second only to the pontifical city itself in the meritorious efficacy of the pilgrimages made to it; having declared that two visits to St. David's were equal to one to Rome. This indulgence is preserved in the following lines:

"Meneviam pete bis, Romam adire si vis
Æqua merces tibi, redditur hic et ibi:
Roma semel quantum dat bis Menevia tantum."

This is expressed in a Welsh couplet.

"Dos i Rufain unwaith, ag i Fynw ddwywaith,
A'r un elw cryno a gai di yma ac yno."

brightest, and his proud heart swells at the recollection that his "Menevia"³ then admitted no rivals in ecclesiastical pre-eminence but London and York.

There appears strong evidence that Christianity was introduced into Cambria, and indeed into the whole of England at a very early period; but the uncertain and scanty light which falls upon the history of that remote period will not permit us to distinguish accurately by whom the important labour was begun. It is supposed that its doctrines did not meet with general reception or high patronage, until nearly the end of the second century; when their supporters had become so numerous and powerful, that Christianity was considered the national religion. In the formation and distribution of the church government which necessarily followed, the new establishment was divided into three ecclesiastical provinces, and Wales was placed beneath the jurisdiction of an archbishop, whose see was fixed at *Caer Lleon*, upon the *Uske*, in *Monmouthshire*. His suffragans were many, and the new prelates appear to have ranked high in the public councils of the church, on account of the early reception of the Christian faith in the country which they represented: and it is gratifying to observe, that their subsequent conduct proved them to be eminently worthy of the distinction which was conferred upon them.

The success of Christianity in Wales appears to have been accelerated and retarded by the same causes which influenced it in other parts of the island: the persecutions of *Dioclesian* and other pagan emperors—the protection of *Constantius*, and those who were favourable to, or had embraced, the Christian faith—the confusion which followed the secession of the Roman conquerors—and the fierce contests between the Britons and Saxons—had respectively their beneficial and injurious effects. From one fruitful source of evil, heresy, the British church in these ages was free; and its deputies to the foreign councils which were summoned to decide upon the opinions of *Arius* exhibited a remarkable proof of their consistency and independence, by giving their suffrages contrary to the wishes of the emperor⁴.

This internal union was disturbed early in the fifth century by the dissemination and success of the notions of *Pelagius*, a native of *Britain*, who had received his education at the monastery of *Bangor*, and whose talents and acquirements appear to have found no equal among the clergy, his fellow-countrymen. His doctrines being considered schismatical and dangerous, the assistance of the *Gallican*

³ The name of *St. David's* in the sixth century.

⁴ "The British prelates, with those of France, travelled at their own expense, having refused the offer made to them by the emperor of paying the charges of their journey."—*Warrington. Hist. of Wales.*

church was implored, and St. Germain, the bishop of Auxerre, made two missions to prevent the spread of the supposed heresy. Wales was the principal seat of his residence ; and her religious welfare the object of his peculiar regard. He successfully controverted the doctrines of Pelagius, and his plans for the dispersion of ignorance, which he justly considered the mother of heresy and depravity, seem to have been wise, extensive, and liberal. That part of them which instituted schools and colleges for the instruction of youth, and the preparation of ministers for the church, was eminently successful.

Dubricius, who has been called the father of the Cambrian church, presided over two of the most considerable of these schools, with great celebrity and success. After having filled the see of Landaff, he was appointed by St. Germain, archbishop of Caer Lleon, and primate of all Wales. Under his administration the embers of the Pelagian controversy revived, and the effects were so alarming, that Dubricius summoned a synod of all Wales for the purpose of completely extinguishing them. It was in this assembly that St. David defeated, in a most masterly manner, the sophistry of his opponent, and withered the heresy to the very root.

Menevia at this time was little known ; and its ecclesiastical history during the centuries which preceded the time of its first archbishop is involved in the greatest obscurity, and continues so for many years afterwards. The genuine materials are so mingled with the dross and rubbish of those ages, that it is extremely difficult to detect and arrange them ; but it is very probable that before the see was fixed at Menevia, a religious establishment existed there, the heads of which were stiled “ *Episcopi Menevenses.*” Elveus, one of them, is said to have baptised St. David, and Gistilianus, another, is mentioned as his uncle⁵; but of the constitution and extent of the diocess, nothing satisfactory has reached us. It is reported that it was of the monastic kind, and that St. Patrick, who was born near, being attached to his birth-place, and considering its solitude favourable to religious abstraction, founded this monument of his affection and piety about A. D. 470, and dedicated it to St. Andrew.

Early impressions had probably very considerable weight with St. David, in his decision upon the removal of the archiepiscopal see from Caer Lleon to Menevia ; for it is difficult to imagine any sound political reason for such a measure. At Menevia there was nothing even to tempt the ambition, gratify the luxury, or increase the power, of a man who was already archbishop at Caer Lleon. The sphere of his activity, his usefulness, or his charity, would not be enlarged, and the point

⁵ Leland. Collectanea.

whence must proceed the regulations, ordinances, and decisions necessary for the government of an extensive diocess, was removed by this change as far as possible from its centre. An ignorant fanatic might, perhaps, have rushed out from the impurities, which wealth has sometimes produced, even in an episcopal palace, and have courted mortification in a desert; but it is impossible to consider St. David as one of this class. The fear of external enemies is also not sufficient to account for the removal; for the new metropolis, as its subsequent history proves, was exposed to attacks still more formidable and destructive from its vicinity to the sea. The true springs of action in this revolution are concealed from us; but to them, whatever they were, Menevia owed its future distinction, and Caer Lleon its ruin.

St. David, from the energy of his character, the extent of his attainments, and the signal success which attended his labours, stands out very prominently from the mass of mere names, which is all that remains of his immediate successors. Nobly and religiously descended⁶, he appears to have disregarded the fortuitous advantages of high birth, which so often are seductive even to strong minds, and displaying early indications of superior abilities, sought their cultivation and improvement by more able teachers than his own country afforded.

For this purpose, he placed himself with Paulinus, who then received disciples in the Isle of Wight, and under this master, he attained, by long study, to such a degree of excellence, that Paulinus sent him upon a religious mission among his countrymen. His success was marked by the number of his converts, and the importance of his religious institutions. Turning to his native solitudes, he conceived the idea of establishing, near his birth-place, a monastic order of unusual severity, over which he himself should preside. This he accomplished⁷,

6 "St. David was the son of Xantus, prince of Cardiganshire, and Non, daughter of Gynry, of Caer Gawch, in Mynya (Menevia), a chieftain who lived about the middle of the fifth century, and having embraced a religious life, gave all his lands to support the church. Non was also one of the most distinguished female saints in Wales."—Sir R. Hoare's *Giraldus Cambr.*

7 "St. David having built a monastery near Menevia, in a place called the Rosy Valley, gave this strict rule of monastical profession, viz. that every man should labour with his hands for the common good of the monastery, according to the apostles saying, "He that doth not labour, let him not eat;" for those who spend their time in idleness debase their minds, which become unstable, and bring forth impure thoughts, which restlessly disquiet them. The monks there refused all gifts or possessions offered by any *unjust men*; they detested riches; they had no care to ease their labours by the use of oxen or other cattle, for every one was, instead of riches or oxen, to himself and his brethren; they never conversed together by talking but when necessity required, but each performed the labour enjoined him, joining thereto prayer or holy meditations on divine things, and having finished their country work, they returned to their monastery, where they spent the remainder of the day until the evening, in reading or writing. In the evening, at the sounding of a bell, they all left their work and immediately repaired to the church, where they remained until the stars appeared, and then went all together to their refectory, eating sparingly, and not to satiety; for any excessive eating, though it be only of bread, occasions luxury. Their food was bread, with roots or herbs seasoned with salt, and their thirst they quenched with a mixture of water and milk. Supper being ended, they continued about three hours in watchings, prayers, and genuflections. As long as they were in the church it was not permitted to any either to slumber, or sneeze, or cast forth spittle. After this

and among the most distinguished of the great number of devotees which he drew around him, were some who had participated, as zealous disciples, in the labours and dangers of his previous travels.

The renewal of the controversy which the schism of Pelagius had introduced into the British church, compelled a search for the most able advocates of the orthodoxy, and St. David was pointed out by those who knew him, as possessing talents of a nature the most formidable to its opponents. Two prelates waited upon him to invite him to the synod at Brevi, and, obtaining his consent, drew him from the contracted scene of a monastery to wrestle with the enemies of his church upon a wider arena. The event proved that his abilities were not over-rated. His profound learning and powerful eloquence entirely crushed the reviving heresy, and this public triumph over the Pelagians made an impression upon those who heard him, deep, lasting, and important.

The tide of St. David's success, once set in, seems to have been of that irresistible nature, that so soon as the object of it was within its influence, he was carried over all the ordinary epochs and difficulties of advancement, and placed at once upon the summit of ecclesiastical distinction. Long before the death of the venerable Dubricius, St. David had succeeded him in his see of *Caer Lleon*, at the unanimous request of all those who alone were qualified to dispute his pretensions : and so presents us with an honourable instance of church preferment, to which regular succession, princely patronage, or worldly intrigue gave no assistance. His elevation was worked out by the energies of a powerful mind, which lifted him above all competition, and obtained the metropolitan mitre, not as a means of conferring additional honour upon his person, but that the office might be dignified by the illustrious character of its possessor.

The fact which proves this, marks at the same time the unprecedented influence which he enjoyed. This was the translation of the see from *Caer Lleon* to *Menevia*, and which removal he made the condition of his acceptance of the archbishopric. When we reflect upon the acquiescing spirit which usually attends men whose honours are not

they went to rest, and at cock-crowing they rose and continued in prayer till day appeared. All their inward tentations and thoughts they discovered to their superior, and from him they demanded permission in all things, even when they were urged to the necessities of nature. Their clothing was of skins of beasts. Whosoever was desirous to adjoin himself to their holy conversation, he was obliged to remain ten days at the door of the monastery, as a reprobate unworthy to be admitted of their society, and there he was opposed to rude and opprobrious scorns. But if all that time he patiently suffered all mortifications, he was received by the religious senior, who had care of the gate, whom he served, and was by him instructed, in which condition he remained a long time exercised in painful labours and grievous meditations, and at last was admitted to the fellowship of the brethren".—Capgrave.

"David's monastic rule was the same as that observed by the monks of Egypt, as mentioned in the Antiquities of Glastonbury."—Fenton's Pembrokeshire.

confirmed, and the obstinate resistance of those who, firmly seated upon the basis of a long-founded establishment, generally resist every attempt to change, together with the prejudices of habit, custom, and superstition in favour of ancient places and usages, we may form some estimate of the power of that subject, who at his will could remove the archiepiscopal throne, with all its dependants, from out of the midst of a populous and inland city, and establish it upon a barren and remote promontory.

None of the circumstances which attended, or immediately followed, this singular event are now known; but there can be no reasonable doubt that a place so patronized by St. David, and for which he had sacrificed the interests of *Caer Lleon*, was subsequently extended and enriched by additional proofs of his partiality. It is more than probable that a cathedral, and all the edifices necessary for the celebration of religious worship, the convenience of its ministers, and the residence of the archbishop and his chapter, were provided under his direction; but of which there is no account remaining.

Still more probable is it that this eminent man advised and countenanced the firm and intrepid behaviour of the Welch bishops and clergy, in the conferences with St. Austin, if he was not himself present, when this "Apostle of the English" attempted to bring the British bishops under the authority of the Roman see; and when he received their temperate, dignified, and decisive protest against any invasion of their religious rights. The haughty prelate, in the agony of disappointed ambition, forgot the mild and charitable doctrines of his faith, and threatened the assembly, in his resentment, with the most dreadful calamities. The national disasters which followed gave an air of prophecy to the denunciation; but to St. Austin has been attributed the infamy of having, to satiate his revenge, assisted in fulfilling his own sanguinary predictions⁸.

St. David also assembled another synod of the Welch clergy, in which the ordinances and resolutions of the previous synod of *Brevi*

⁸ "If we are to admit the evidence of a manuscript copied by sir Henry Spelman from a very old manuscript in the hands of Mr. Peter Mostyn, a Welch gentleman, these Welch divines, at the beginning of the seventh century, expressly rejected the pope's authority in these strong terms: "The British churches owe brotherly kindness and charity to the church of God, to the pope of Rome, and to all Christians; but they know of no other obedience due from them to him, whom they call the pope; for their parts they are under the direction of the bishop of *Caerleon upon Usk*, who, under God, is their spiritual overseer and director." (Though *Caerleon* was not at that time a bishopric, the see having been referred to *Landaff*; yet there was no absurdity in mentioning that place, which had been the ancient metropolitan see, in a dispute which turned upon the ancient right). This spirited assertion of their independence mortified the pride, and disappointed the ambition of Augustin; who, in taking leave of the assembly, angrily denounced upon the British clergy this sentence: "If ye will not accept of peace with your brethren, receive war from your enemies; if ye will not preach the way of life to the English, suffer death from their hands." Aikin's *Gen. Biog.*—The learned compiler has, inadvertently, inserted *Landaff* instead of *Menevia*, or *St. David's*, as the place to which the see was removed.

were revised and confirmed, and with the additions then made they became an acknowledged code of church discipline. Among the other labours of a life, protracted beyond the usual limit, it is reported he founded twelve monasteries. His person, attainments, qualities, and actions have been highly eulogized by several writers⁹; and his posthumous fame maintained its splendour so undiminished, that numerous churches were dedicated to him¹⁰; and many centuries after his death, he was canonized by pope Calixtus the second¹¹, and the 1st of March assigned to the celebration of his memory. The year of his decease is very differently stated.

Of the archbishops who followed him we know little but their names. Their characters, actions, and the precise dates of their elevations to the see are lost, and the conjectures that have been made respecting

9 "His character is thus delineated by our author Giraldus:

"Cunctis autem Pater David, tanquam in specula positus eminentissima, vitæ speculum erat et exemplar. Instruebat subditos verbo, instruebat et exemplo, efficacissimus ore prædicator, sed opere major. Erat enim audientibus doctrina, religiosis forma, egentibus vita, orphanis munimen, viduis fulcimen, pupillis pater, monachis regula, sæcularibus via; omnibus omnia factus, ut omnia lucrificeret deo."

"He was (saith Giraldus), a mirror and pattern to all; instructing all, both by word and example. An excellent preacher in words, but more excellent in works. He was a doctrine to all, a form to the religious, life to the poor, support to orphans, defence to widows, father to the fatherless, a rule to monks, and a model to teachers, becoming all in all, to gain all to God.

Another ancient author has more particularly characterized the person of this saint. "Vir erat amabilis valde, vultu venustus, forma præclarus, facundus, eloquens, et quatuor cubitarum statura erectus."—Sir R. Hoare's *Giraldus Cambrensis*.

"In the Triads, Dewi (David), Padarn, and Teilo, are denominated the three holy visitors of Britain, because they went about preaching the Christian faith to all, without accepting any kind of reward; but, on the contrary, expending their patrimonies in administering to the necessities of the poor. In the same records, Dewi is called the primate of the Welch church, under the eldership of Maelgwn, and the sovereignty of Arthur, at the same time that Bedwini held similar functions in Cornwall, and Cyndeyrn in Scotland. He is also ranked with Teilo and Catwg, as one of the three canonized saints of Britain.

"In consequence of the romances of the middle ages, which created the seven champions of Christendom, St. David has been dignified with the title of the patron saint of Wales; but, however, this rank is hardly known among the people of the principality, being a title diffused among them from England in modern times."—*Camb. Biog.*

10 "There are four churches dedicated to him in Radnorshire, two in Cardiganshire, four in Pembrokeshire, two in Caermarthenshire, three in Brecknockshire, one in Glamorgan, and three in Monmouthshire."—*Camb. Biog.*

11 "Various attempts have been made to account for the custom of wearing leeks upon St. David's day,—a custom, however, it is worthy of remark, that it is hardly known in the principality. Mr. Owen is disposed to think that it originated in the custom of *Cymhortha*, or the neighbourly aid practised among farmers. He states, that in some districts of South Wales all the neighbours of a small farmer without means, appoint a day when they all attend to plough his land, or do him other service, and that at such times each individual carries with him his portion of leeks to be used in making the pottage for the company. Of this custom, however, we confess we never heard in South Wales. Some have asserted that the practice took its rise in consequence of a victory obtained by Cadwallo over the Saxons, on the 1st of March, 640, when the Welch to distinguish themselves wore leeks in their hats. To this Shakespeare seems to allude, when he makes Fluellin say, "the Welchmen did good service in a garden where leeks did grow."

Good old Drayton (*Polyolbion*, Song 4.) ascribes it to the "holy austerity" of St. David:

"That reverent British saint in zealous ages past,
To contemplation lived; and did so truly fast,
As he did onlie drink what crystall Hodney yields,
And fed upon the leeks he gathered in the fields.
In memorie of whom, in the revolving yeere
The Welchmen on his day that sacred herbe doe weare."

Rees. *Pemb. Beaut. Eng. & Wales.*

them are few and contradictory. The more immediate successors of St. David, supported by the clergy of Wales, appeared to have preserved an independency of the church of Rome, and to have maintained their opinions with great firmness, upon the observance of Easter, in which they differed from the papal authority, until they permitted the pope to appoint Ulbodius, archbishop of North Wales. He, in a short time, obtained their acquiescence to the Romish ritual, and then the Cambrian church, together with the whole Christian world, sunk, about the middle of the eighth century, under the usurpation of the Roman pontiff, and was held in spiritual bondage for a long succession of ages.

The pre-eminence of the see received its first shock in the time of Sampson, the twenty-fifth and last archbishop; who, alarmed at the progress of a pestilential disease, emigrated with a large body of his clergy to Dol, in Normandy, and carrying with him the "outward visible sign" of archiepiscopal power, in the pallium or pall, his successors lost their high appellation, and were afterwards designated bishops only.

The thirty-third prelate, Morgeneu, was murdered by pirates; and his death in this manner was considered by the superstitious feeling of that age, as a manifestation of the divine displeasure for having eaten flesh, an article of food prohibited by the severe rules of abstinence laid down by the early Christian teachers.

In 1079, William the conqueror visited this remote establishment, but authors differ about the real character of the visit; some maintain that it was purely religious, while others assert that it was of a military and political nature. The latter has the air of greater probability.

Until the year 1115, the metropolitan rank of St. David's was still acknowledged, notwithstanding the loss of the archiepiscopal pall; and the consecration of the Welsh bishops was, in all cases, performed by the prelate of that see. In that year Bernard, a Frenchman, became the first suffragan bishop of the see, by resigning, at the command of king Henry I. all his metropolitan privileges, and subjecting the bishopric to the see of Canterbury. It appears that in the election of this man, the Welsh clergy had surrendered their ancient and important privilege of choosing their own bishops; Bernard was appointed by the King, and consecrated at Canterbury. This pusillanimity, so unworthy the zealous watchfulness and high spirit of their ancestors, was followed by immediate punishment, and that from the hands of the very person whom they had suffered to be put over them. His courtly submission produced the degradation of his own see, and his excessive

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rapacity seized upon part of the bishopric of Landaff, which, by means of his Norman friends, he held against the injunctions of the pope himself; and "the Menevian bishops to the present day enjoy the fruits of Bernard's peculation"¹²."

King Henry II. visited St. David's, A. D. 1171, when David Fitzgerald had the honour of receiving and entertaining him.

In the year 1176, Giraldus de Barri, the celebrated historian, usually styled Giraldus Cambrensis, was elected to the see by the chapter; but the king, from political reasons, disliking the appointment, Peter de Liea, a Benedictine monk, was elevated to the bishopric. To him the present cathedral is said to owe its commencement; he too received the preachers of the crusades in 1188, and it is very probable that one of the earliest remarkable ceremonies that occurred in the present structure was the solemn mass celebrated before the high altar of the church of St. David's, by archbishop Baldwin, when he journeyed through Wales to promote the cause of that holy delusion. Upon the death of Peter de Liea, Giraldus was again chosen by the chapter, renewed his pretensions to the episcopal chair of St. David's, and pleaded his own cause and that of the chapter¹³ in person, at Rome with great ability and perseverance¹⁴; but the opposing influence of the archbishop of Canterbury was too powerful; the pope decided against him; and he was never consecrated. If the conduct of Giraldus in his unremitting endeavours to obtain St. David's, be condemned as interested, obstinate, and turbulent, it should be remembered to his honour, that his partiality to this see induced him to refuse those of Bangor and Landaff, and that when St. David's itself was afterwards offered to him upon terms incompatible with his honour, he rejected it with indignation.

The precentorship of the see was founded about 1224, by bishop Jorwerth; and the treasurership in 1259, by bishop Carreu.

In 1280 the diocess received a great benefactor on the accession of Thomas Becke, who during the preceding year had been made

¹² Sir R. Hoare's *Giraldus Cambrensis*.

¹³ This was not the first time the chapter had attempted to obtain an acknowledgment of their privileges from the church of Rome. In sir R. Hoare's life of Giraldus de Barri, prefixed to the baronet's valuable translation of his "Itinerary," is the following passage: "1179, This same year the canons of St. David's assert the metropolitan rights of their church in the Lateran council."

¹⁴ "The persevering contest in which Giraldus was engaged, became a frequent subject of conversation, both in England and Wales. At a time when Gwenwynwyn, son of Owen Cyveiliog, and prince of Powys, was assembled in council with the chiefs and nobles of his land, and the labours of Giraldus were mentioned, the prince said, "Wales has, indeed, been accustomed to wage many and obstinate wars with England; but none so severe as that now carried on by the bishop of St. David's elect; who, to maintain the dignity and rights of his country, hath not ceased by long and repeated exertions to molest the king, the archbishop, and the whole body of the English clergy and people. Our differences, should they last during the summer, are settled before winter, nor do they often exceed beyond the term of a single year; but this contest of Giraldus has continued incessantly for more than five."—Sir R. Hoare's *Giraldus Cambrensis*.

lord high treasurer of England. He created the office of chancellor of St. David's, and founded the colleges of Abergwili (afterwards removed to Brecknock), and Llandewi Brevi. He also made the church of Lancadanc, in his own diocess, collegiate, and endowed it with revenues for the maintenance of twenty-one canons¹⁵. His presidency was distinguished by the pilgrimage to St. David of Edward I. and Eleanor his queen. But the most public-spirited of the prelates of St. David's was Henry Gower, a native of Gower, in Glamorganshire. He built the episcopal palace, and to him the cathedral is indebted for the rood-loft, and other decorations of the interior. His taste produced specimens of architecture which are still esteemed for their originality and beauty; and his munificence suggested plans of the most liberal provision for the splendour of his successors¹⁶.

John de Thoresby, who was next consecrated, attained a political and ecclesiastical elevation, higher than any other individual in the history of the see. In the year of his consecration he was made lord high chancellor of England, and became successively bishop of Worcester, archbishop of York, and a cardinal.

In the year 1377 the see gave another chancellor to the realm in the person of Adam Houghton, a person who rivalled bishop Gower, in his liberality to St. David's. He, with John duke of Lancaster, and lady Blanch his wife, founded the college of St. Mary's on the north side of his own cathedral, for a master and seven priests to reside there and continually serve God. The endowment belongs to him only, and the statutes and ordinances for their government were his work¹⁷.

Guy de Mona, keeper of the privy-seal, and bishop of St. David's in 1397, became in 1398 lord treasurer.

¹⁵ Dugdale. Monastic.

¹⁶ "That the hospitality he was so distinguished for might not be stinted, he appropriated the advowsons of several churches to the maintenance of the episcopal table, and for the same purpose, resumed the lands and forest of Trefgarn, abounding with game, that had been improvidently annexed to the precentorship, paying that dignitary, in lieu of it, twenty marks."—Fenton's Pembrokeshire.

¹⁷ "The purport whereof say, that the master and priest should live in community; that they should at their admittance swear to observe these statutes; that they should daily sing all the hours and high mass; say certain prayers for the dead, and say their private masses; that they should be clothed like the vicars of the cathedral, and perform the divine service there on certain days; that none should be absent from any part of divine service without leave, and upon some very lawful occasion; that none of them should go into the town of St. David's, or into a tavern or ale-house, without leave of the master, or with one of his brethren, and upon some very lawful occasion; that if the master or any priest were convicted of incontinency, he should be severely punished the first time, more grievously the second, and be expelled the third, without the hope of ever being restored; the same if any be quarrelsome or insufferable; that the precentor of the cathedral and the master inquire every week or fortnight into the behaviour of the priest, and correct the same; and if the precentor be absent, sick, or negligent, then the treasurer to do the same; that they be all modestly clothed alike once a year; none of them to wear any dagger or long knife; one to be monthly chosen steward of the house; that the master be chosen by the brethren; that they pay reverence to the canons of the cathedral; that no women be ever admitted to serve in this house, &c. (Valued before the suppression at 106*l*, 3*s*, 6*d*. per annum)."—Dugdale. Monastic.

The see of Canterbury was filled in 1414, by Henry Chicheley, who had been consecrated for St. David's by the pope himself at Sienna, in 1408; he also was admitted into the conclave.

The name of Benedict Nicols, bishop of the see, 1418, will be remembered with regret, when it is known that he was one of the prelates who assisted the archbishop of Canterbury in condemning to a cruel death the pious and excellent lord Cobham, for heresy against the Romish church.

Thomas Rodeburne, a man of great learning, was chancellor of Oxford in 1420, and raised to the bishopric of St. David's in 1421.

His successor, William Linwood, had been in the earlier part of his life ambassador to the courts of Spain and Portugal. He became afterwards chancellor to the archbishop of Canterbury, and keeper of the privy-seal.

A chancellor of Cambridge, John Langton, is the next in order, but died within fifteen days of his consecration.

After the progress of nearly two centuries from the time of the sumptuous Gower, we distinguish in 1509, Edward Vaughan, the last of its bishops who contributed to the magnificence of St. David's, by the erection of edifices, in which religion was rendered more solemn and attractive, by the sublimity or beauty of her residence.

It is to be regretted that the next remarkable name should be so unworthy of a place in the same record as the last. William Barlow, must be distinguished, not for his liberality, his taste, or fidelity to the trust reposed in him, but marked as a man of rapacious and unprincipled character, who, taking advantage of the prejudices of the times, abused the power with which he was invested, and wantonly dismantled the sacred buildings. These sacrilegious acts, together with the embezzlement of the revenues of the church, he committed for the purpose of degrading the see, and increasing his own wealth. The appellation he best merits from the ecclesiastic, the antiquary, and the patriot is—the dilapidator of St. David's!

The crown of martyrdom succeeded to the episcopal mitre upon the head of Robert Ferrar. After a most vexatious prosecution for certain alleged improprieties in his conduct, as bishop, &c. which were enumerated in a list of fifty-six articles, some of which are curious from the ludicrous solemnity which is given to trifles, he was, on the accession of queen Mary, accused upon charges of another nature; the heaviest of which was that of maintaining the principles of the reformation, and to disprove it, he was required to give his assent to certain articles of faith which were submitted to him. This he firmly refused, and sentence of deprivation of his bishopric, and

condemnation to death was pronounced upon him, by the man who succeeded him in the see, and he was publicly burnt to death in the market-place of Caermarthen, in 1555¹⁸.

Henry Morgan, the next bishop, is infamous for having sat in judgment upon, and condemned to a cruel death, the person whose dignities and emoluments he expected to obtain. His criminal honours were permitted to remain with him four years, when he was deprived of the see by the administration of Elizabeth in 1559.

The native literature of Wales, and the religious happiness of its inhabitants, received a great benefit from the labours of Richard Davies, who came hither in 1561, and assisted in the translation of the holy scriptures into the Welch language; a work, the influence of which will extend itself far beyond the narrow limits of time. He has not escaped censure for his neglect of the temporal welfare of St. David's.

As a dark shade to the lustre of the last prelate, stands Marmaduke Middleton, who was deprived in 1592 for publishing a forged will.

William Laud, consecrated in 1621, was the son of a clothier, and a man of extraordinary qualities, who, in a time of great religious and political animosity, acquired the highest offices in the church and state, but made himself extremely obnoxious by his intemperate zeal, inordinate ambition, and vindictive spirit. He fell, at length, and suffered severely in his fall for the wrongs he had committed in the time of his power; he was beheaded upon Tower Hill in 1644-5.

The see of St. David's was disgraced in 1635, by being given as the reward of courtly sycophancy, to Roger Manwaring, who had distinguished himself soon after the accession of Charles I. by his defence of the oppressive loans which that prince demanded from his people. The sentiments which he delivered before the king and court at Whitehall, in two sermons¹⁹, were considered so destructive of the rights of par-

¹⁸ It may perhaps be interesting to some persons, in the present day, to see the articles, for refusing to subscribe to which, a bishop in the 16th century was degraded, and condemned to be burnt to death by another bishop (his successor in expectation) professing to be governed by the precepts of Jesus Christ.—“Henry, the pretended bishop of St. David's offered him (Ferrar) again the said Articles as before: the tenor whereof tendeth to this effect.—First, That he willed him, being a priest, to ab-renounce matrimony.—Secondly, To grant the natural presence of Christ in the sacrament, under the forms of bread and wine.—Thirdly. That the mass is a propitiatory sacrifice for the quick and the dead.—Fourthly. That general councils, lawfully congregated, never did, nor can erre.—Fifthly. That men are not justified before God by faith only, but that hope and charity are necessarily required to justification.—Sixthly. That the Catholic church, which only hath authority to expound Scriptures and to define controversies of religion, and to ordain things appertaining to public discipline, is visible, and like unto a city set upon a mountain for all men to understand.—To all these articles thus objected to him, he refused to subscribe, affirming that they were invented and excogitated by man, and pertain nothing to the Catholic Faith.”—Fox's Acts. and Mon.

¹⁹ “He (Dr. Manwaring) delivered for doctrine to this purpose:

“That the king is not bound to observe the laws of the realm concerning the subjects' rights and liberties, but that his royal will and command in imposing loans and taxes, without common consent of Parliament, doth oblige the subjects' conscience upon pain of eternal damna-

liament, that the house of commons drew up a declaration against him. This was ably supported by Mr. Pym²⁰, and he was visited with a severe punishment. His sermons, also, in the interval between the sessions of parliament, were suppressed by royal proclamation. Notwithstanding all this, the king soon after, either to mark his approbation of Manwaring's principles, or his displeasure with the parliament, remitted his punishment, and though he was declared by the house of peers, to be perpetually disabled from future ecclesiastical preferment, gave him two livings, and subsequently made him dean of Worcester, and finally bishop of St. David's. Here the puritans found him in 1645, and dispossessed him of his see, but did not entirely strip him of his means of living.

Upon the abolition of episcopacy, which then took place, a vacancy occurred of fifteen years.

In 1687 another courtier, Thomas Watson, obtained the bishopric. He had the unusual consistency of advocating his master, James the Second's cause, after his abdication, and was persecuted by the government which succeeded, for simony, and other crimes²¹. After a litigation of three years he received judgment against him, and was deprived in 1699.

The learned and esteemed Robert Lowth dignified the episcopal chair in 1766. He still lives among the most pleasing recollections of many persons, and his memory will be honoured by every poet, theologian, and philologist.

Samuel Horsley, elevated to the see in 1788, bears a name celebrated in the annals of religious controversy. Opposed to the "Apostle of the Unitarians," Dr. Priestley, he maintained a contest of some years, with the highest reputation; and though his claim to superiority is still disputed by the followers of his opponent, he received the palm and the rewards of victory from the patrons and advocates of the established religion. His first act in the diocese of St. David's reflects higher honour upon his character, than any of his triumphs in polemical warfare; he nearly doubled the salaries of the poor curates. The warmth of true Christian charity which he exhibited towards the

tion. That those who refused to pay this loan offended against the law of God, and the king's supreme authority, and became guilty of impiety, disloyalty, and rebellion. And that the authority of Parliament is not necessary for the raising of aids and subsidies; and that the slow proceedings of such great assemblies were not fitted for the supply of the state's urgent necessities, but would rather produce sundry impediments to the just designs of princes."—Rushworth. Coll.

²⁰ In his speech on this occasion before the lords, he opposes Manwaring's unconstitutional opinions, with the noble assertion, that "the hearts of the people, and their bounty in Parliament, is the only constant treasure and revenue of the crown, which cannot be exhausted, alienated, anticipated, or otherwise charged and incumbered."—Rushworth. Coll.

²¹ Bishop Watson was charged with circulating a libel couched in these words, "Oh misera Ecclesia Anglicanus cujus rex est Batavus, et republicanus, et cujus archiepiscopus est hereticus."—Beaut. Eng. and Wales.

persecuted exiles of another country and another religion, ought never to be forgotten²². He has been accused, and perhaps justly, of possessing, in his senatorial character, a violent and aristocratical spirit, intolerable in a man of deep and varied knowledge, who had the honour to be a lord of parliament, without having been born one ; but we must not forget the political impetus of the times in which he lived, which permitted no public man to hold a middle course, and hurried every zealous one into extremes.

The bishopric is at present held by Thomas Burgess, a prebendary of Durham, who, like the great founder of the see, has received it unsolicited,—a well-earned distinction for his unremitting labours, great learning, and eminent usefulness. His publications upon the most important subjects are numerous and valuable. Among them is one vindicating his predecessors in the see, from some charges supposed to be unjustly preferred against them by a living historian of Pembrokeshire²³. But the work which will transmit his lordship's name, with greater glory to posterity, is the share which he has had in founding a provincial college within the diocese, for the education of ministers of the Welch church, who have not the means of an university education. The important consequences of such an institution to the remote see of St. David's are evident, and will place the name of Burgess upon a level with the highest on the list of her truly great "bishops and benefactors."

The power of the earlier bishops seems to have been little less than regal, and their revenues enormous. These last have been for more than two centuries upon the decrease, and the see now stands the lowest but four upon the scale of bishoprics, though it is the first of the Welch ones. The geographical extent of the diocese is still extensive²⁴.

²² In a circular letter addressed to his clergy in May 1793, on the subject of the French refugees, he thus expresses himself: "You will, in a suitable discourse from the pulpit, endeavour to stir up the affections of your people, by every argument which our holy religion furnishes, to alacrity and godly emulation in ministering, upon this occasion, to the relief of the forlorn, afflicted, famished strangers, thrown by the storm of persecution into our arms. You will remind them, that the persons for whom we, in the name of God, implore their aid, however they may differ from us upon certain points of doctrine, discipline, and external rites, are nevertheless our brethren, Members of Christ, Children of God, Heirs of the Promises; adhering, indeed, to the communion of the church of Rome, in which they have been educated, but more endeared to us, by the example which they exhibit of patient suffering for conscience sake, than estranged by what we deem their errors and corruptions; more near and dear to us in truth by far, than some, who, affecting to be called protestant brethren, have no other title to the name of protestant than a Jew or Pagan."—Beaut. Eng. and Wales.

²³ "Bishops and Benefactors of St. David's vindicated from the Misrepresentation of a recent Publication, in a Charge delivered to the Chapter of St. David's at his primary Visitation of the Cathedral Church, on the 30th of July, 1811; by the Right Rev. Thomas Burgess, D. D. &c. bishop of St. David's."—4to. Carmarthen, 1812.

²⁴ "It contains the whole counties of Pembroke, Cardigan, Caermarthen, and Brecknock; all Radnorshire, excepting Old and New Radnor, Presteygue, Norton, Knighton, Michael Church Arrow; it has also a fourth part of Glamorganshire; eleven churches and chapels in the county of Hereford; two in the county of Montgomery; and three in the county of Monmouth. The clergies' tenths amount to 336*l.* 14*s.* 10*d.* and the first fruits of the bishopric are now only 426*l.* 2*s.* 1*d.*"—Manby, St. David's. Dr. Beatson states its annual worth to be about

“ The members of the cathedral are, the bishop, who is *quasi decanus*, having the decanal stall in the choir; a precentor, chancellor, treasurer, four archdeaconries, eight prebendaries, six canons cursal; being in all twenty-two, which compose the number of prebendaries. It is a privilege peculiar to this church, that the king and its archbishop are prebendaries thereof. The lower chapter are a body corporate of themselves²⁵”.

In treating of the architectural history of the ecclesiastical buildings of St. David's, a total want of information obliges us to pass over a period of more than five centuries, without being able to rest upon a single fact. The restoration of the cathedral, A. D. 1180, by Peter de Liea, has been considered a complete rebuilding; but this assertion must be received with caution; for the variations in the character of the architecture of different parts prove that these were not the work of one man, or of one age; but we are only able to conjecture who ought to share his honours.

The foundation of the lady's chapel was laid by that munificent prelate, Thomas Becke, and the completion of it will preserve the name of bishop Martin. The rood-loft is a specimen of the splendid taste of Henry Gower; the series of pointed arches in the upper part of it, and the remarkable arched parapet of his palaces are strikingly similar in position and principle. The stalls and their arrangement are ascribed to bishop Tully. The incongruous taste of the present ceiling of the nave with the parts that support it, and its apparent deficiency in scientific construction are, in some degree, compensated by the air of magnificence which it possesses. It is of Irish oak, carved, and was put up at the expense of Owen Pole, treasurer of the see, A. D. 1493.

Bishop Morgan presented the episcopal throne, so remarkable for its workmanship. The beautiful chapel of the Trinity was founded by bishop Vaughan, and happily remains amid surrounding ruin, to gratify the lovers of the rich architecture of that day. The present western front is the production of a living architect²⁶, by means of a public subscription, which originated in the late patriotic, but unfortunate archdeacon Holcombe. It belongs to that degrading style of architecture, called *Modern-Gothic*; the material is “ *a soft mouldering stone*”²⁷.

1400*l.*—It may be curious to observe the effect of nearly a century upon the population of the remote and unfrequented parish of St. David's.

	<i>Persons.</i>	<i>Houses.</i>
In 1715 Browne Willis estimated there were	1203	and 261
In 1811 The Population Returns give	1816	— 445
To that there has been an increase of	613	— 184

²⁵ Manby, St. David's.

²⁶ “ Mr. Nash,” Fenton. Pembroke.

²⁷ Manby, St. David's.

Within the church the monuments most remarkable, are the shrine of St. David, in ruin; and the tomb of the earl of Richmond, father of Henry VII.

In visiting this cathedral the mind is prepared, by the aspect of its desolate situation and miserable neighbourhood, by reflections upon its antiquity and early dignity, to be satisfied with an edifice even of less pretensions; and forgetting the heterogeneous character of its western part, with some other discordancies, it will rest with pleasure on the solemnity and massive grandeur of the nave, and be delighted with the lighter beauties of Trinity chapel, the rood-loft, &c.

The episcopal palace and St. Mary's college are in complete ruin; but still mark the magnificence and piety of Gower and Houghton, their respective founders.

The cloisters, the college of the vicars-choral, and most of the houses of the dignitaries, the walls of the close and their towers, have nearly passed away. As we leave an arched entrance of one of the latter, we may turn again and take the last *coup d'œil* of this scene of departed grandeur—these credible witnesses of the power, the honours, and the magnificence of “the British Loretto,—now, alas! the Palmyra of Saxon antiquity.”

DIMENSIONS OF THE CATHEDRAL.

LENGTH from east to west 290 feet From the west door to the choir 124 feet. From the choir to the altar 80 feet;—of Bishop Vaughan's Chapel behind the altar 16 feet;—of the aisles from north to south 120 feet; thence to the upper end of St. Mary's Chapel 56 feet. BREADTH of the body and aisles 76 feet. HEIGHT of the roof, interior, 46 feet;—of the tower which stands in the middle 127 feet.

DESCRIPTION OF THE PLATES.

- Plate 1*, Is the North-west part of the Cathedral, shewing the Tower, Nave, with its North Aisles and Buttresses, having for an entrance a remarkable circular-headed doorway. The small tower is one of the new ones at the west-end. The bridge crosses the little river Alun.
- Plate 2*, Represents the whole of the modern Erection at the west-end; with the Tower. The Bridge in the distance is the same as in Plate 1, and beyond it appears part of the Chapel of St. Mary's College.
- Plate 3*. This view delineates the North-eastern Parts of the Cathedral; those to the east are in ruin; above them is seen the upper Eastern Window of the Chancel. Beyond is the Tower, and to the right the Northern Transept, part of which has been recently fitted up and used as a school.
- Plate 4*. Part of the Interior of the Nave, with the Pendants of its wooden roof, &c. The clock is placed upon the rood-loft, which is highly ornamented, and through it is the entrance to the choir.
- Plate 5*. View of the Interior of the Choir through the pointed arch doorway of the rood loft, by which it is entered. In the distance is the moveable Pulpit, part of the great Eastern Window, and the decorated circular Arches of the eastern end.
- Plate 6*. The Southern Transept; the Tower, Nave, and Part of the Ruins of the Eastern End of the Cathedral.
- Plate 7*, Shews the Southern Entrance and part of the Nave of the Cathedral. In the distance are the Ruins of the Bishop's Palace, separated from the Cemetery by the river Alun, as seen in Plate 2.
- Plate 8*. The Episcopal Palace, shewing part of the great Quadrangle, with its principal Internal Entrance. The niches over the pointed arch doorway contain fragments of statues, which having fallen, have been rudely replaced.

ST. DAVID'S.

ARCHBISHOPS *.

St. David	577	Molscoed	Everus	942
Ceneauc		Sadvrnven	Mergeneu	944
Eliud		Catellus	Nathan	
Ceneu		Sulhaithnay	Jevan	
Morwall		Novis	Augustell	
Haervnen		Etwall	Urgeneu	
Elwaed		Asser	Hernun	1000
Gurnven		Arthwael	Tramerin	1039
Lendivord		Sampson	Joseph	1055
Gorwyst		Kucline	Bleithud	1061
Gorgan		Roderic	Sulghein (resigned)	1071
Cledavn		Elguen	Abraham	1076
Anian		Morbiu	Sulghein (reassumed)	1078
Elvoed		Lunuerd	Rythmark	1088
Ethelman		Nergu	Wilfride	1100
Elanc		Hubert		

BISHOPS.

Bernard	1115	John Langton	1447	Laurence Womack	1683
David Fitz-Gerald	1147	John Delabere	1447	John Lloyd	1686
Peter de Liea	1176	Robert Tully	1460	Thomas Watson	1687
Giraldus Cambrensis		Richard Martin	1482	<i>See Vacant Five Years.</i>	
Geoffry de Henelawe	1203	Thomas Langton	1483	George Bull	1705
Jorwerth	1215	Hugh Pavy	1485	Phillip Bisse	1710
Anselmus Crassus	1230	John Morgan	1496	Adam Ottley	1712
Thomas Wallensis	1248	Robert Sherborn	1505	Richard Smallbroke	1723
Richard de Carreu	1256	Edward Vaughan	1509	Elias Sydall	1730
Thomas Becke	1280	Richard Rawlins	1522	Nicholas Clagett	1731
David Martyn	1293	William Barlow	1536	Edward Willes	1742
Henry Gower	1328	Robert Ferrar	1548	Richard Trevor	1743
John de Thoresby	1347	Henry Morgan	1554	Anthony Ellis	1752
Reginald Brian	1349	Thomas Young	1559	Samuel Squire	1761
Thomas Fastolf	1353	Richard Davies	1561	Robert Lowth	1766
Adam Houghton	1361	M. Middleton	1582	Charles Moss	1766
John Gilbert	1389	Anthony Rudd	1593	Hon. James York	1774
Guy de Mona	1397	Richard Milbourne	1615	John Warren	1779
Henry Chichley	1408	William Laud	1621	Edward Smallwell	1783
John Ketterich	1414	Theophilus Field	1627	Samuel Horsley	1788
Stephen Patrington	1415	Roger Manwaring	1635	Hon. W. Smart	1793
Benedict Nicols	1417	<i>See Vacant Fifteen Years.</i>		Right Hon. G. Murray	1800
Thomas Rodeburne	1433	William Lucy	1660	THOMAS BURGESS	1803
William Linwood	1442	William Thomas	1677		

* Very little is accurately known concerning the early prelates who presided over this see. The above enumeration of bishops is chiefly founded on the statements made by Godwin and Willis, collated with several Welsh authorities. There is, however, so much difference in orthography as well as chronology, between the series presented by these writers, and that given by Giraldus de Barri, that it appears desirable to submit the latter also to the reader, in a succinct form. According to Giraldus, the names and succession of the bishops of St. David's should stand thus:—1. David; 2. Ceneauc; 3. Eliud, or Teilaps; 4. Ceneu; 5. Morwal; 6. Haerunen; 7. Elwaed; 8. Gurnuen; 9. Lendivord; 10. Gorwyst; 11. Gogan; 12. Cledauc; 13. Anian; 14. Euloed; 15. Ethelmen; 16. Elanc; 17. Malscoed; 18. Sadermen; 19. Catellus; 20. Sulhaithnai; 21. Nonis; 22. Etwal; 23. Asser; 24. Arthwael; 25. Sampson; 26. Ruelin; 27. Roderich; 28. Elguin; 29. Lunuerd; 30. Nergu; 31. Sulhidir; 32. Eneuris; 33. Morgeneu; 34. Nathan; 35. Jevan; 36. Argustel; 37. Morgenueth; 38. Ervin; 39. Tramerin; 40. Joseph; 41. Bleithud; 42. Sulghein; 43. Abraham; 44. Wilfredus; 45. Bernardus; 46. David Secundus; 47. Petrus de Leia; 48. Galfridus.

It has been already stated that Giraldus de Barri (frequently termed Giraldus Cambrensis), who has transmitted to posterity the above list of the early bishops of this see, was himself elected bishop, although, from the jealousy of the English court, he was not permitted to profit by the suffrages of the chapter. His opportunities of acquiring information respecting the history of this diocese were, however, very great. But (if we may judge from the tenour of his writings), he possessed in so lamentable a degree the superstitious credulity, which was the leading error of the age in which he lived, that we look with anxious suspicion on whatever falls from his pen, if at all implicated in the indulgence of such a failing.

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View of St. David's Cathedral

Engraved by J. H. Sturt



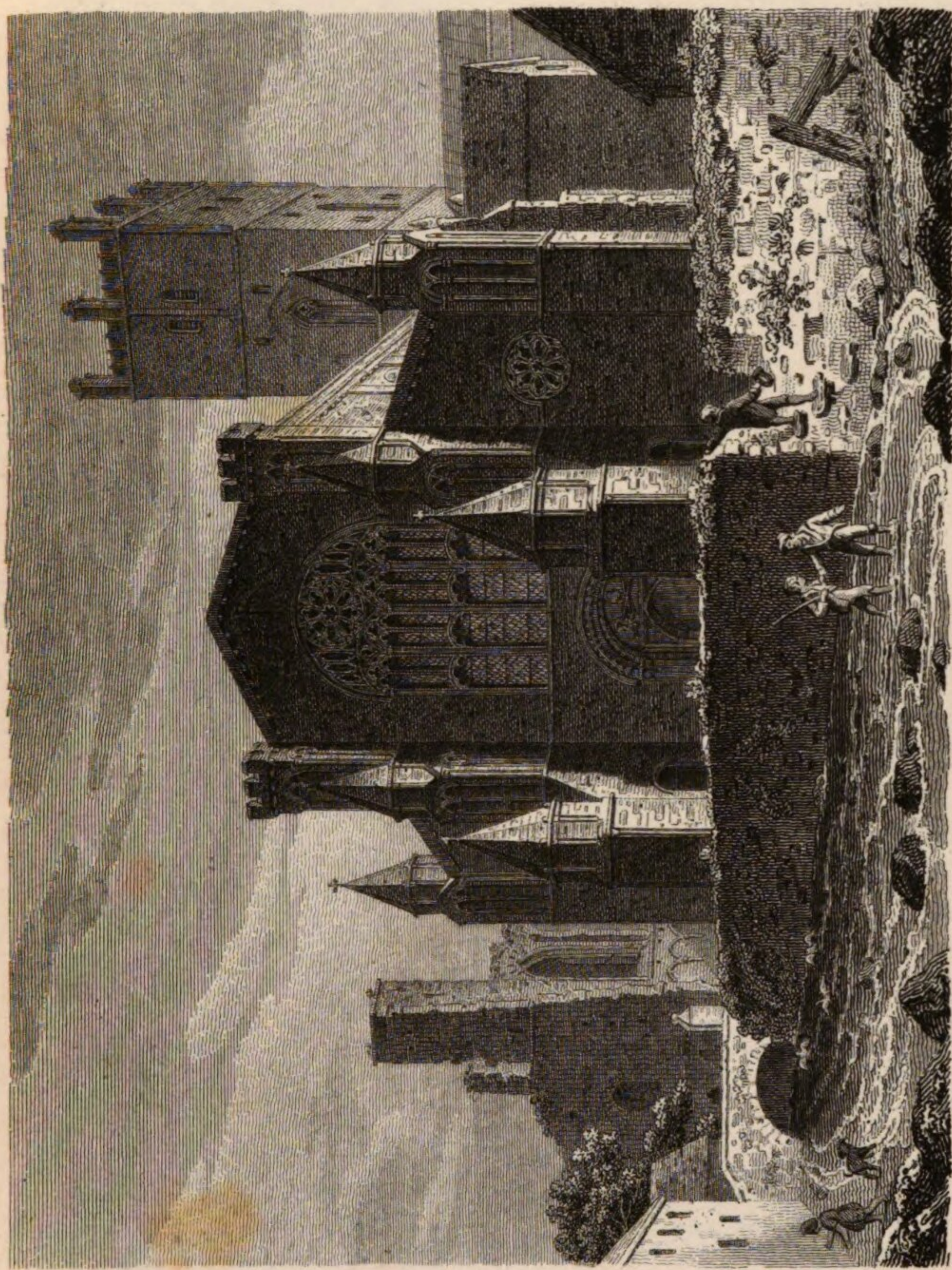
N.W. View of St. David's Cathedral.

Published Apr 21 1817 by Sherwood Neely & Jones, Paternoster Row



West Front of St. David's Cathedral

Photograph by James M. Smith & Son, New York

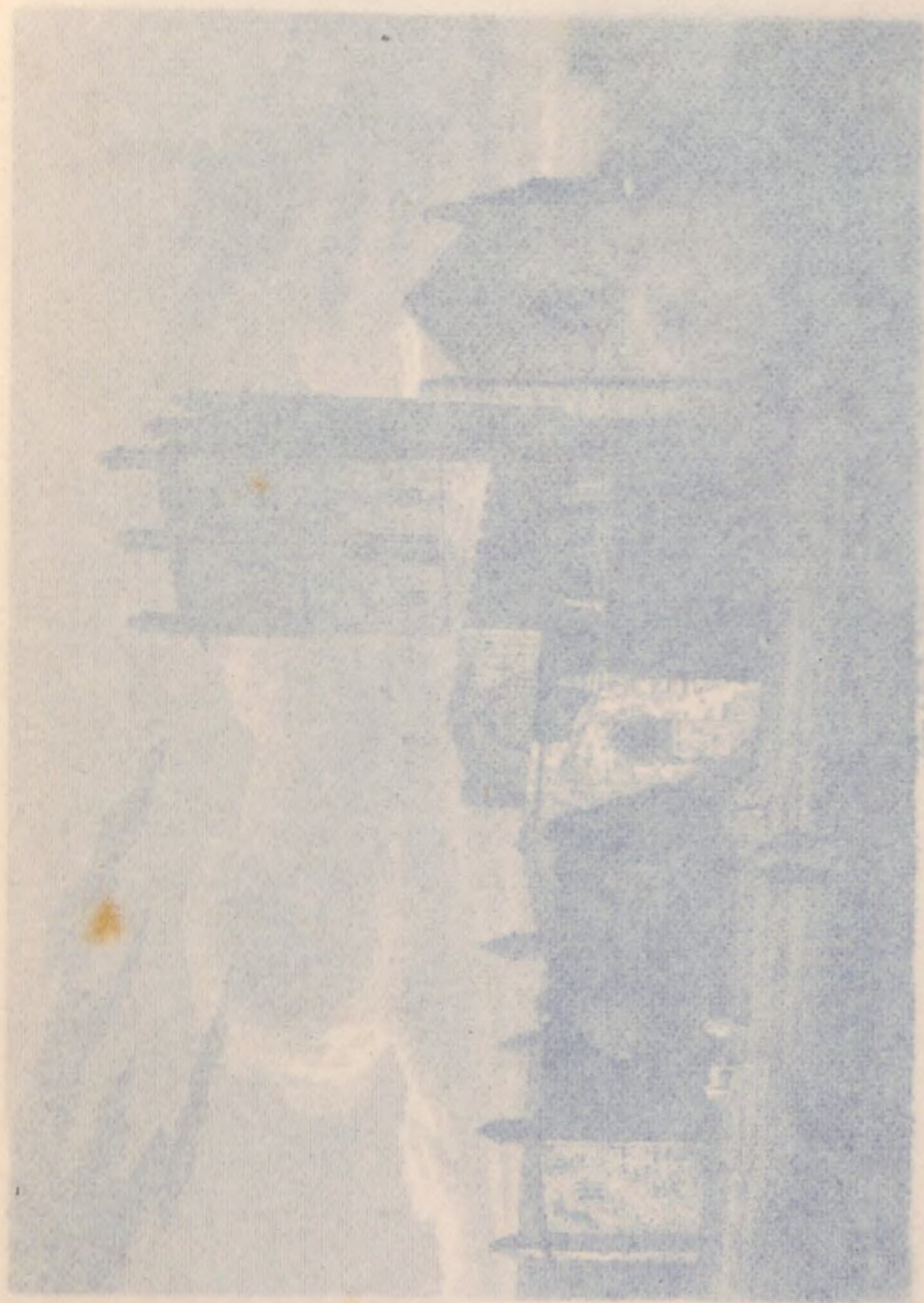


Pl. 2

H.S. Storer del et sculp.

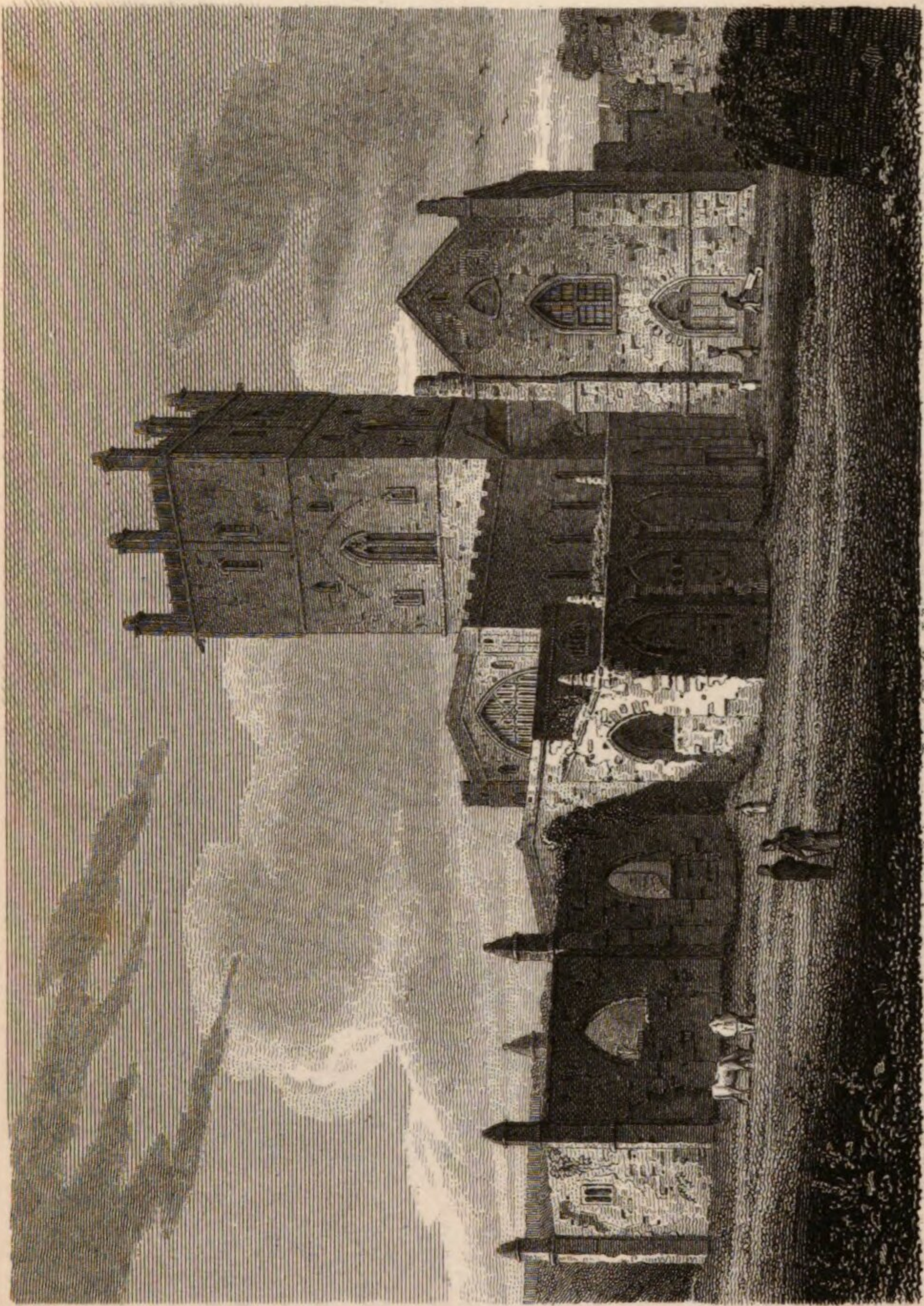
West Front St. David's Cathedral.

Published April 1847, by Sherwood, Wooley & Jones, Paternoster Row.



N.B. View of U.S. Department of the Interior

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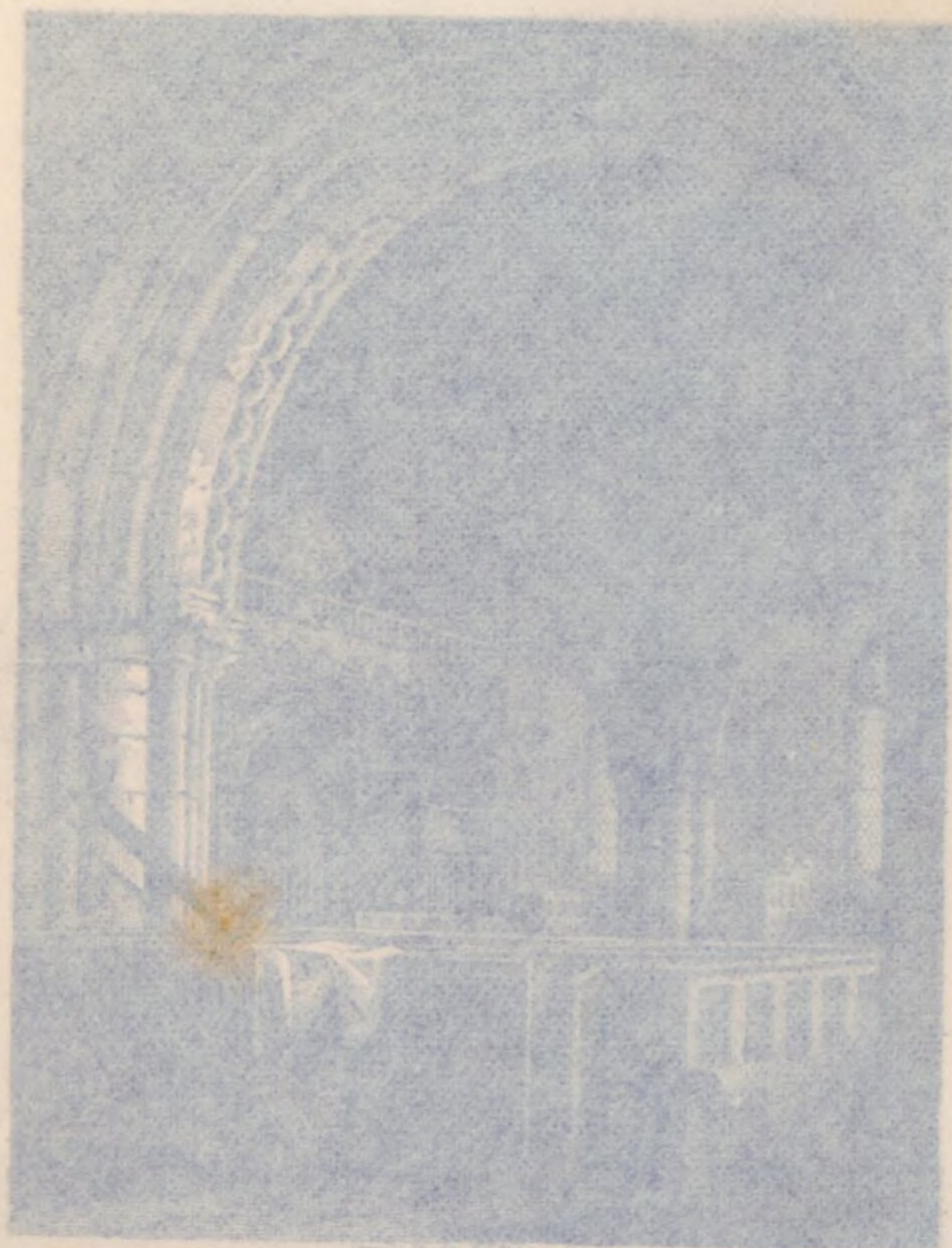


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Pl. 3.

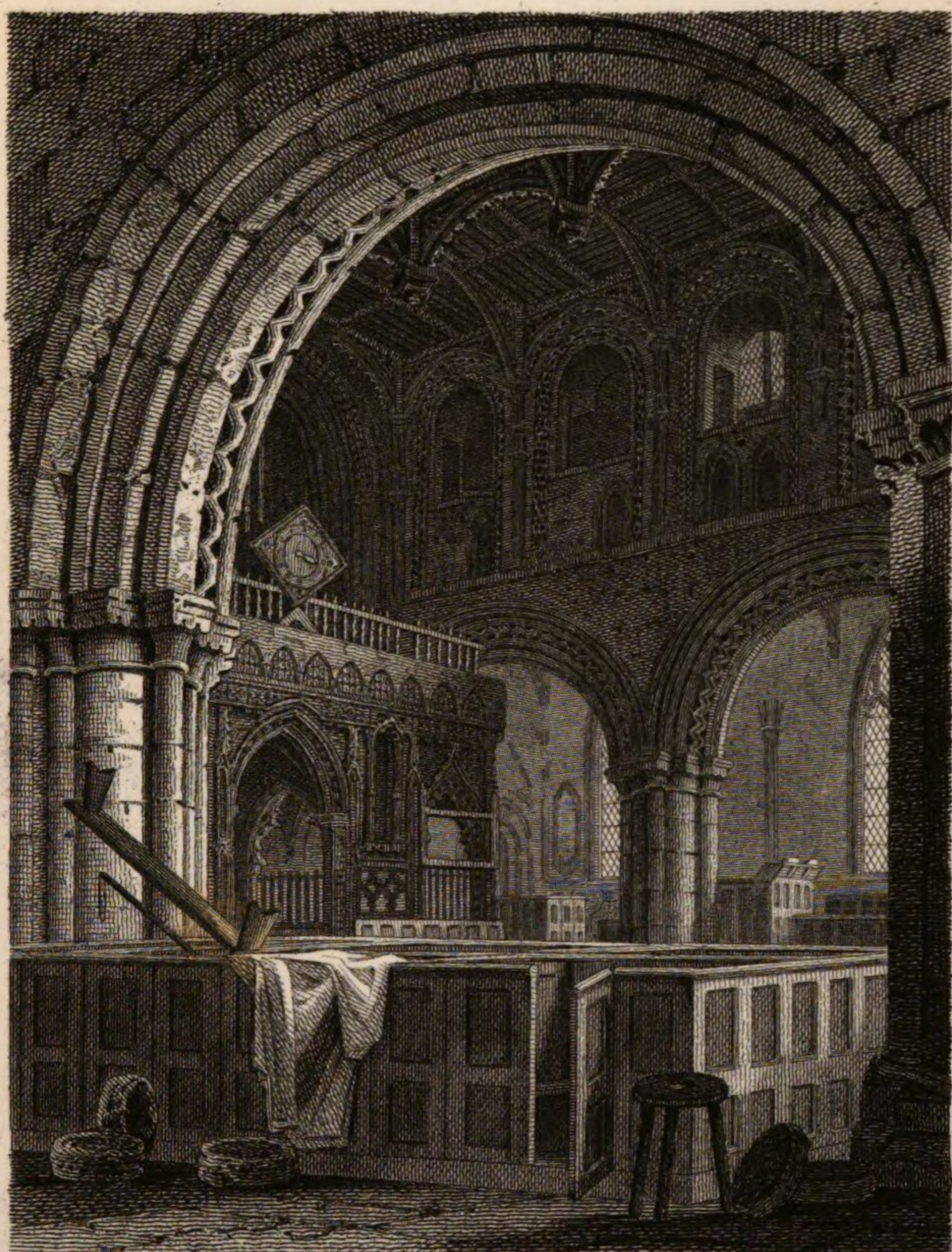
N.E. View of St. David's Cathedral.

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Part of the Nave, St. David's Cathedral
 To the Rt. Rev. The Bishop, D.D. &c.
 Lord Bishop of St. David's, this
 Respectfully inscribed by his Lordship's
 Humble Servant,

Published by the Rev. John J. Jones, St. David's Cathedral, P.O. Box 100, St. David's, Md.

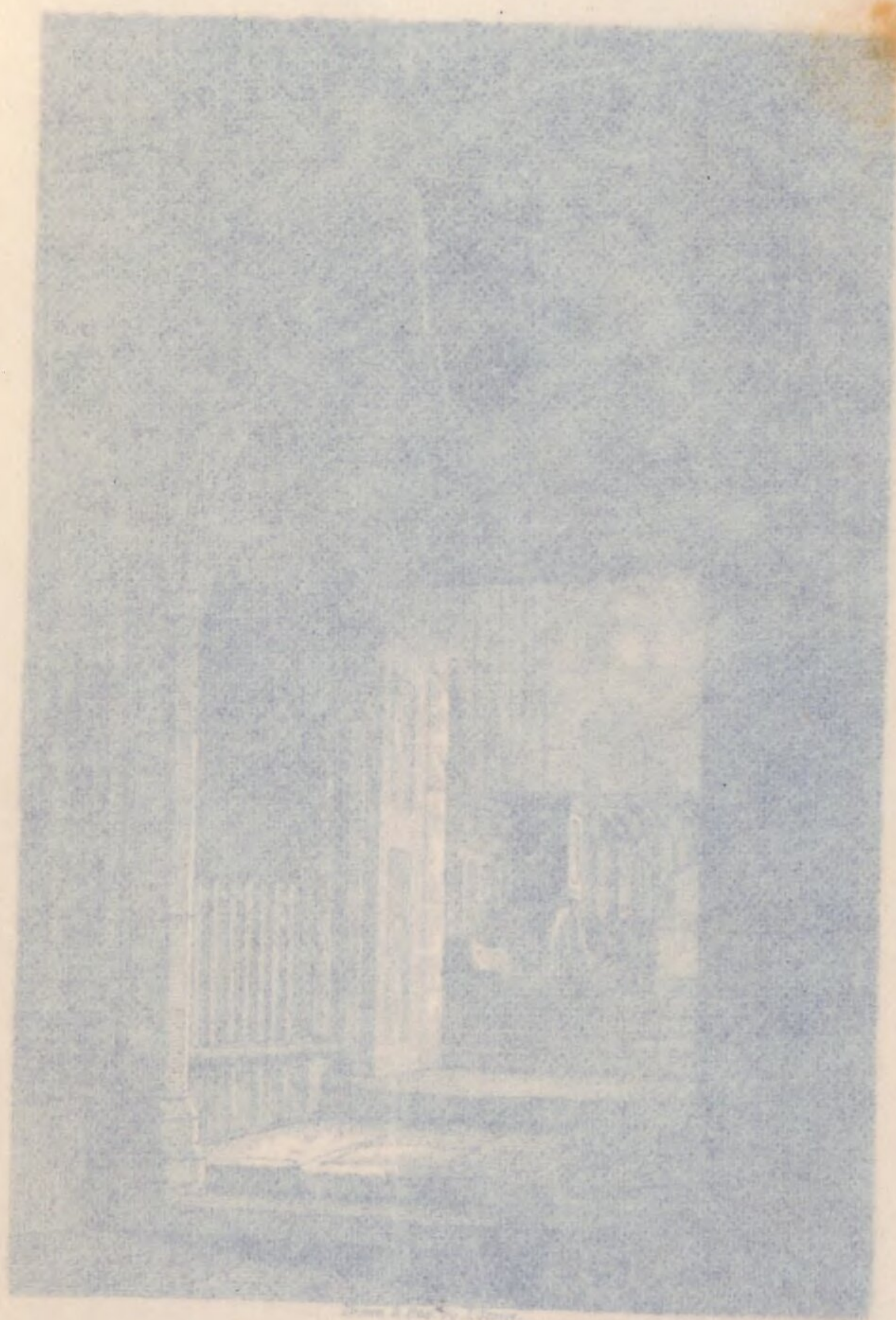


Drawn & Eng. by H.S. Storer.

Pl. 4.

*Part of the Nave, St. David's Cathedral.
To the R^t. Rev^d. Tho^s. Burgess, D.D. F.R.S. & S.A.
Lord Bishop of St. David's, this Plate is
Respectfully inscribed by his Lordships
Humble Serv^t. J. Storer.*

Published Apr. 2, 1817, by Sherwood, Neely & Jones, Paternoster Row.



Entrance to the Choir. St. David's Cathedral.

Published by the St. David's Cathedral Society.

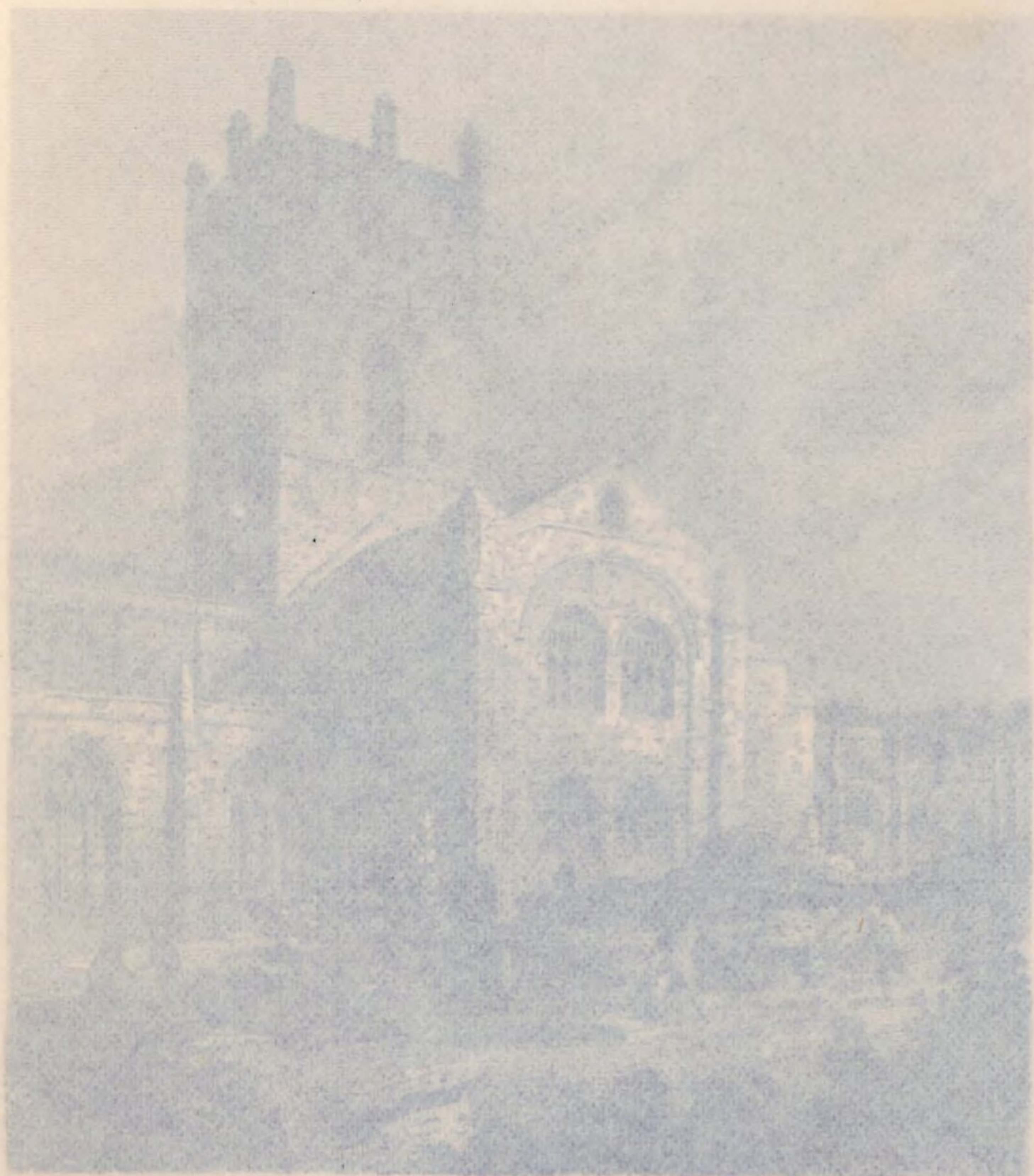


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Pl. 5.

Entrance to the Choir, St David's Cathedral.

Published Apr. 11. 1817, by Sherwood, Neely & Jones, Paternoster Row.



Engraved by J. Smith.

I Transcribe St. David's Cathedral
 To the Rev. Richard Richardson B.D.
 Rector of St. David's Cathedral, Swansea
 is Respectfully inscribed by
 Thomas Lewis J. Jones.

Printed by J. Smith, Swansea.

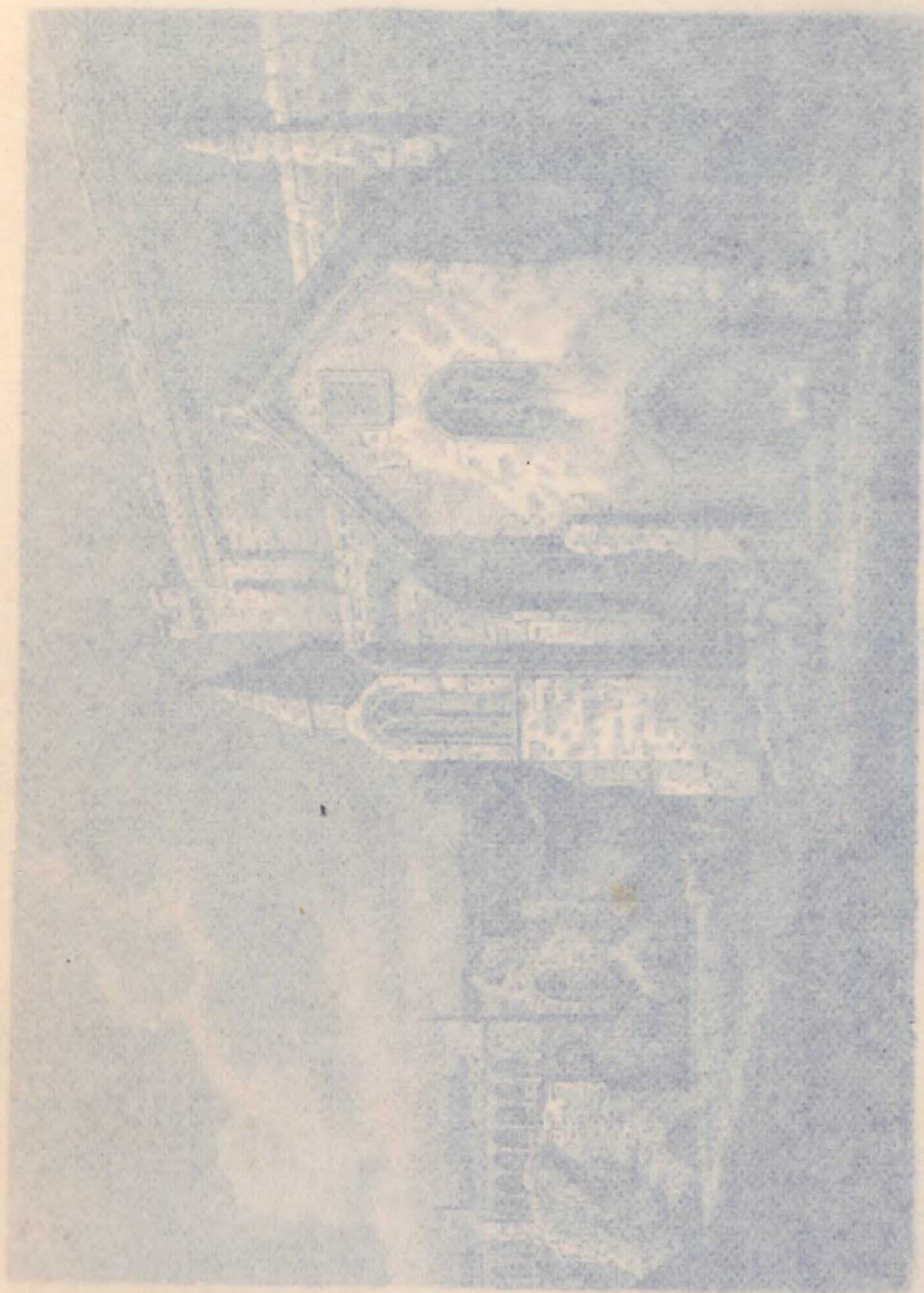


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Pl. 6.

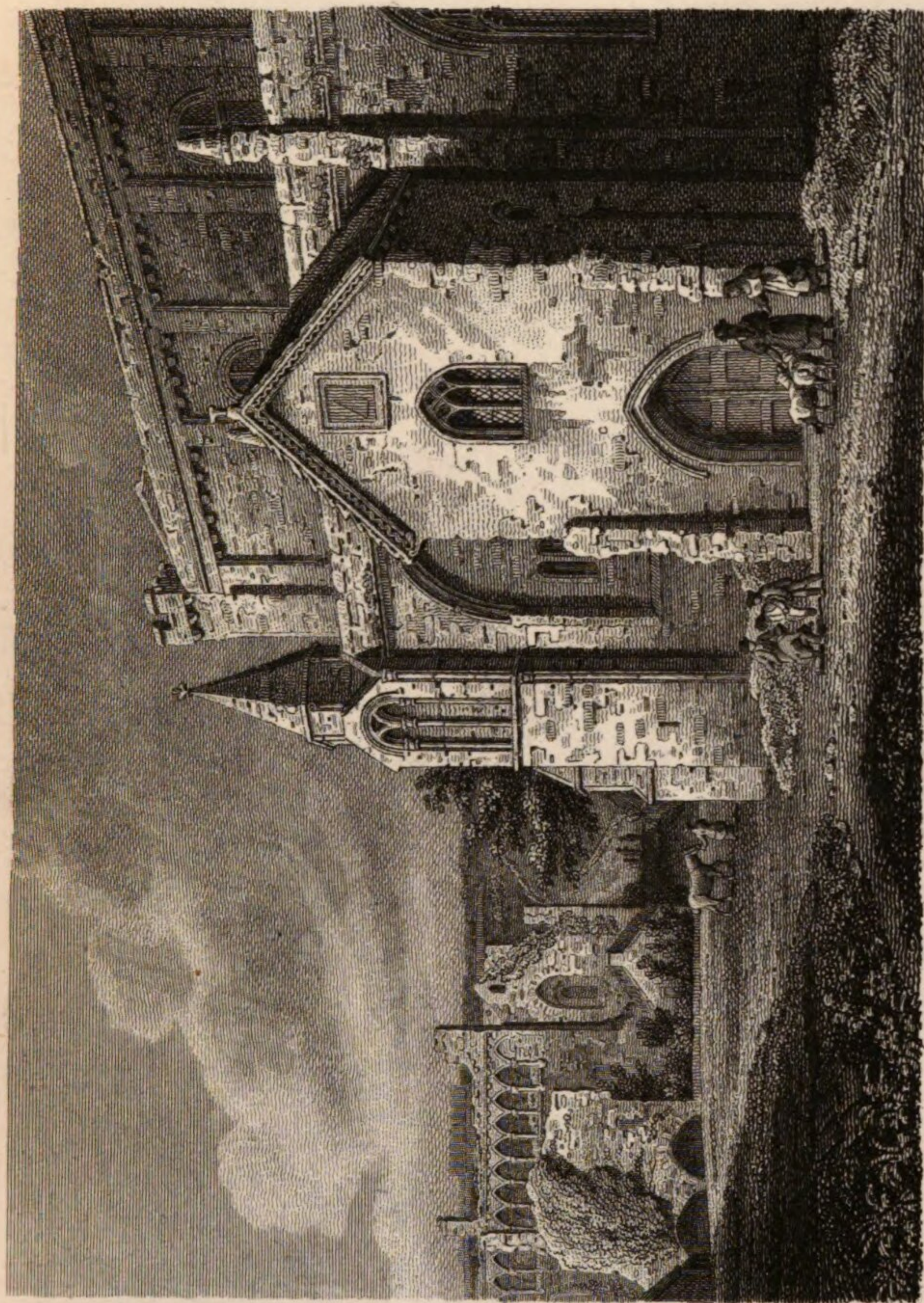
S. Transept, St. David's Cathedral.
To the Rev. Richard Richardson, D.D.
Precentor of St. David's Cathedral, this Plate
is Respectfully inscribed by his
Humble Serv^t J. Storer.

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St. David's Cathedral

Published by the Portland Board of Trade & Amusement Co.



Pl. 2.

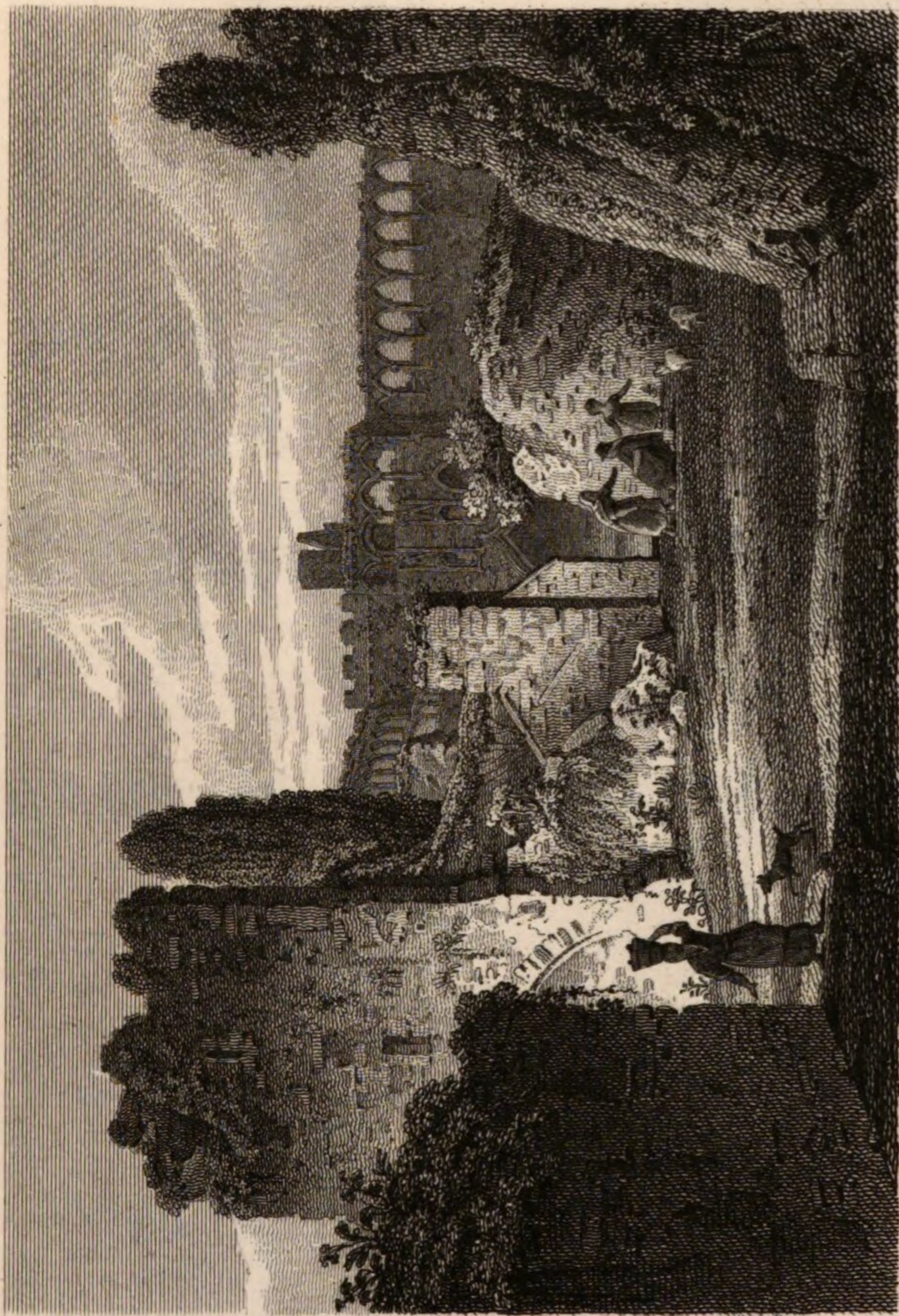
St. David's Cathedral.

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The Bishop's Palace, St. David's

Published by the Rev. Canon J. H. Jones, St. David's

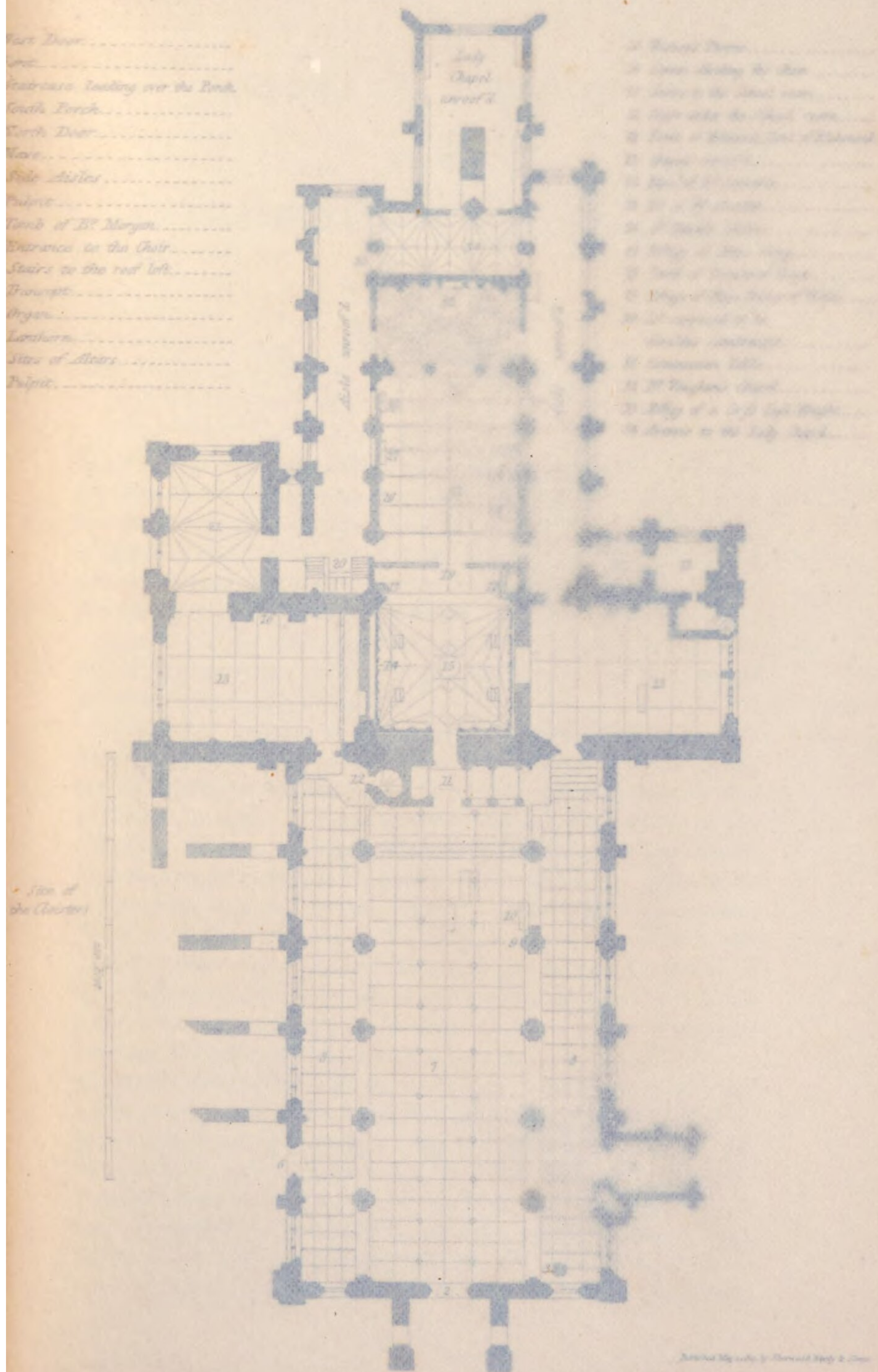


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Pl. 8.

The Bishop's Palace, St. David's.

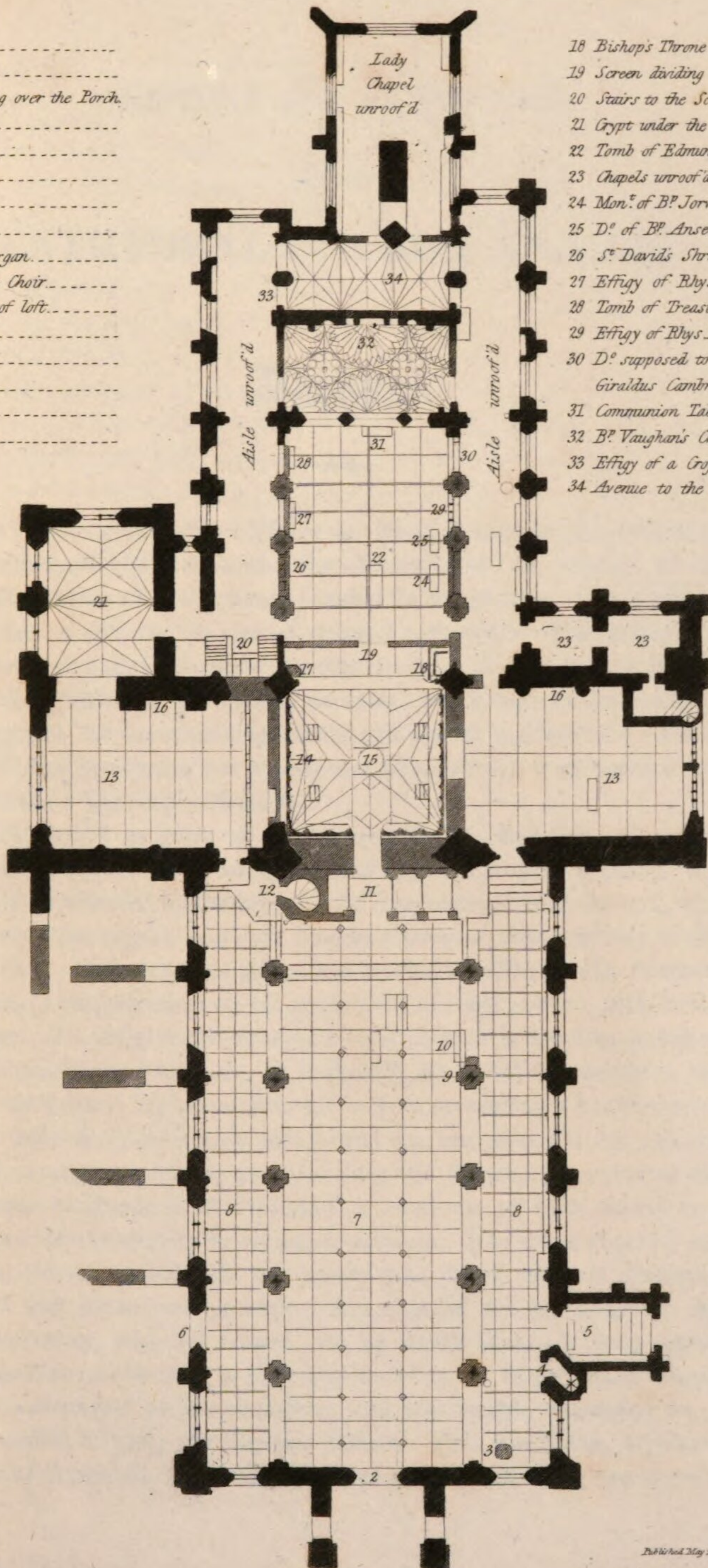
Published Apr. 21. 1817 by Sherwood, Neely & Jones, Paternoster Row.



ST DAVID'S CATHEDRAL.

- 2 West Door.....
- 3 Font.....
- 4 Staircase leading over the Porch.....
- 5 South Porch.....
- 6 North Door.....
- 7 Nave.....
- 8 Side Aisles.....
- 9 Pulpit.....
- 10 Tomb of B^p Morgan.....
- 11 Entrance to the Choir.....
- 12 Stairs to the roof loft.....
- 13 Transept.....
- 14 Organ.....
- 15 Lanthorn.....
- 16 Sites of Altars.....
- 17 Pulpit.....

- 18 Bishop's Throne.....
- 19 Screen dividing the Choir.....
- 20 Stairs to the School room.....
- 21 Crypt under the School room.....
- 22 Tomb of Edmund, Earl of Richmond.....
- 23 Chapels unroof'd.....
- 24 Mon^t of B^p Jorwerth.....
- 25 D^o of B^p Anselm.....
- 26 S^t David's Shrine.....
- 27 Effigy of Rhys Gryg.....
- 28 Tomb of Treasurer Loyd.....
- 29 Effigy of Rhys Prince of Wales.....
- 30 D^o supposed to be
Giraldus Cambrensis.....
- 31 Communion Table.....
- 32 B^p Vaughan's Chapel.....
- 33 Effigy of a Gros's leg'd Knight.....
- 34 Avenue to the Lady Chapel.....



Site of
the Cloisters

100 Feet

HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Durham.

THE bishopric of Durham affords an object of considerable interest to the ecclesiastical historian and the chorographer, on account of the peculiar extent of civil power possessed by the prelate. The buildings attached to this see are also of unusual attraction. The cathedral is not only an august ornament to this northern district in the view of the inhabitants and the casual spectator, but is high in the esteem of antiquaries, as the most magnificent and perfect example now remaining of that ponderous but stately and impressive style of architecture practised by the Anglo-Normans.

The early progress of Christianity in Northumbria (of which ancient kingdom the county of Durham constituted a part), was greatly accelerated by the piety of the Anglo-Saxon king Oswald, who acquired the rugged and care-fraught crown of that territory in the year 634. This excellent prince had resided as a fugitive in Scotland for some time precedent to his attainment of regal power ; and, in the cloisters of a religious seminary which flourished in the deep seclusion of the small island of Iona, or Icolmkill, he became a convert to the christian faith. So ardent was his zeal in promoting a knowledge of those holy doctrines which had proved the best solace of his afflicted hours, that, immediately on ascending the throne, he requested the religious brotherhood of Icolmkill to send one of their society as a preacher of christianity to his pagan subjects. The monk deputed was named Corman ; but this missionary was suited only to cloistered prayer and formal ceremonials. Ignorant of the workings of the human bosom, and the honest arts by which alone men long inured to prejudice can be won to the reception of truth, he quitted in disgust the “ barbarians” of Northumbria, and was happily succeeded by a person of equal piety and superior talents. This was Aidan, a private monk of Icolmkill, who was appointed the first bishop of this district

by king Oswald, the see being placed at Lindisfarn¹, where a monastery was speedily founded and a religious fraternity assembled. Aidan presided as bishop of Lindisfarn throughout the whole reign of Oswald, but survived only a short time the memorable sovereign who had patronized his beneficent exertions².

The four succeeding bishops of Lindisfarn are recorded, in the desultory annals of their remote times, as men estimable for piety and discretion; but their tranquil merits are entirely absorbed, in an historical point of view, by the renown of St. Cuthbert, who received the mitre of Lindisfarn in the year 685. Few saints in the calendar have attained greater distinction than this prelate. His acts of rigid self-denial, his enthusiastic but gloomy piety, and his numerous supposed miracles, have been detailed by several early writers, but are presented in their most inviting form in the pages of venerable Bede³. Cuthbert, as we are told by his legendary biographers, passed the youthful season of his life in severe monastic seclusion at Melross. He afterwards became for twelve years abbot of Lindisfarn, and appears to have been greatly instrumental in converting and humanizing the rude inhabitants of Northumberland. But so perverse was his cast of mind, that he quitted the active duties of his abbacy, and retired to one of the Farn islands, where he constructed a cell, surrounded by a high wall which excluded the view of every natural object except the heavens. In this dreary and useless solitude he existed nine years; when he was nominated to the episcopal chair of Lindisfarn by king Ecgfrid. He at first refused this proffered dignity, and did not yield to the royal wish until the king kneeled before him, and with prayers and tears besought his acquiescence. St. Cuthbert sat as bishop for about one year and nine months.

¹ Lindisfarn, or Lindisfarne (often called Holy Island), is distant about nine miles from Berwick, and is three miles from the eastern coast of Great Britain. Shortly after the removal of the church-establishment to Durham, a convent of Benedictine monks was erected in this small island; and considerable remains of monastic buildings are still to be seen. The ruins of Lindisfarn are described in the following poetical terms by Walter Scott:

“A solemn, huge, and dark-red pile,
Placed on the margin of the isle—
In Saxon strength that abbey frown’d
With massive arches broad and round,
That rose alternate row and row,
On ponderous columns, short and low,
Built ere the art was known,
By pointed aisle, and shafted stalk,
The arcades of an alley’d walk
To emulate in stone.”

Marmion.

² Oswald, king of Northumbria, was killed in battle at Oswestry, in the year 642. After his decease he was canonized, and was the first English saint at whose shrine miracles were said to be worked.

³ The Life of St. Cuthbert by Bede is in hexameter verse, and consists of a preface and forty-six chapters, which include 979 lines.

Finding his health decay he resigned the see, and returned to the solitude of his cell in the Farn island, where he expired in the month of March, 687.

It is scarcely necessary to advert to the mistaken notions of piety entertained by this celebrated saint; and it would be equally superfluous to suggest, at any extent, arguments in palliation of his errors. The ascetic gloom which impaired his utility as an advocate of the civilizing spirit of christianity, must be attributed to the temper of the age in which he flourished: the sincerity of his humility, and his real preference of retirement, are sufficiently evinced by his repeated resignation of offices which conferred great affluence and power. Whilst thus assured of his habitual moderation, we may, in candour, attribute solely to the zeal which he entertained for the prosperity of the christian church, that care for temporals which he displayed during his short possession of the see. He obtained from Alfred, king of Northumbria, several valuable grants of land, and many unusual immunities, which were augmented by future monarchs under the appellation of *St. Cuthbert's Patrimony*, and now constitute the principal wealth and power of this bishopric.

St. Cuthbert, by his last testament, ordered his remains to be inhumed at Lindisfarn; but directed that, on the occurrence of an invasion from the Danes, the monks should remove his bones, and deposit them in the place to which they fled. This injunction was observed with inviolable respect; and the shrine of the saint proved a lasting source of reputation and emolument to the religious fraternity over which he had reluctantly presided.

The see remained at Lindisfarn nearly two centuries after the decease of St. Cuthbert. But the increasing ravages of the Danes, to which the "Holy Island" was particularly exposed, at length compelled the bishop and abbot to quit a spot so remote and insecure. The time of their removal appears to have been happily chosen, and they succeeded in carrying away the remains of the beatified Cuthbert, together with the sacred vessels, the ornaments of the altars and shrines, and various reliques; which latter articles might have been deemed incumbrances if not calculated for future profit. Monkish writers have expatiated with great delight on numerous alleged miracles connected with the flight of this pious band. Our limited pages do not allow us to present specimens of such romantic tales; and the purpose of historical information is sufficiently answered by observing that the bishop, with his holy companions and their load of reliques, first durably rested at Crake. Leaving that place after a residence of four months,

our prelate fixed the see at Chester-le-street, then denominated Cuneagester⁴.

Succeeding bishops preserved the see at Chester-le-Street for more than one hundred years; when the approach of the Danes again compelled a removal of the remains of St. Cuthbert, and they were deposited for about four months at Ripon. On the restoration of tranquillity, our prelate and his train, still bearing the precious reliques of their saint, proceeded in a return to Chester-le-Street. The events of their march are related by no other than cloistered historians, and the page of intelligence is therefore so entirely disfigured by marvellous anecdotes, that we can believe only that part which is open to ocular demonstration. Unable to ascertain the real motives which led to a choice of site, we must remain contented with observing that the bishop fixed his crosier on a wild spot termed Dunholme. Experience has proved that this selection of a pastoral home was made with correct judgment. On the tract then desolate, and of dubious eligibility⁵, the city of Durham has arisen, enriched with a cathedral-church well-suited to the opulence and extent of this important diocess.

It was in the year 995 that the see was fixed at this its permanent resting-place. In the early haste of their anxiety to erect a temple of christian worship, as a reliquary for the bones of their saint, the religious brethren first constructed a small church composed of twisted rods. This simple fabric of wicker-work was, however, within three years supplanted by a church of stone. Little is known concerning the form or extent of the latter structure; and history is quite silent as to the progressive improvements it experienced. But, according to Simeon of Durham, the church would appear to have been an edifice of considerable respectability in the year 1069, at which time a memorable conflict took place between a detachment of Norman soldiers under Robert Cumin, earl of Northumberland, and the native inhabitants of Durham and its vicinity⁶.

⁴ Chester-le-Street is situated in the north-east part of the county of Durham, on the borders of a Roman road. Bishop Eardulph erected at this place a church of a humble character, chiefly composed of wood. Egelric, fourth bishop of Durham, constructed in the early part of the 11th century, a more splendid and suitable fabric. Chester-le-Street is now a small but respectable village. The present parochial church is a handsome stone edifice, remarkable for the beauty of its spire. The interior comprises a very curious series of monuments to different members of the noble family of Lumley.

⁵ Dunholme, as it appeared at that time, is described as "a place much more indebted to nature for its defence than its fertility, it being a large hill, moated almost round by the river Wear, and rendered almost inaccessible by the woods and thickets with which it was all grown over, except a small plain in the midst of it, which had been cultivated."

⁶ In this calamitous encounter the foreign military were entirely destroyed, and the firebrands which the assailants hurled towards the Norman quarters unhappily communicated unintentional injury to the cathedral. The character of the building at that period is partly explained by a passage in Simeon of Durham, who states that the flames were seen to take hold of "the western

In revenge of the triumph then obtained by the natives, king William I. shortly visited Durham, at the head of a powerful army, and reduced the city and surrounding country to a lamentable depth of misery. From the distress consequent on this severe visitation, our bishop fled to Lindisfarn, restoring the reliques of St. Cuthbert to their original depository in that island. After four months of retirement and affliction he returned to Durham, and again placed the remains of the Saint in the shrine of the cathedral. Egelwin was prelate at this disastrous period; and, indignant at the aggressions of the Norman conquerors, he quitted his see, and joined at Ely many distinguished Anglo-Saxons, who had repaired to arms with a hope of re-instating the ancient government. Betrayed by the abbot of Ely, the ill-fated Egelwin briefly ended his sufferings in imprisonment.

In the instance of Walcher, a native of Lorrain, who succeeded after a vacancy of one year, the ecclesiastical and civil power of the see were first vested in one person⁷. This discordant union gave rise to great local opposition, and the bishop, who appears to have possessed many excellent qualities, calculated to promote the best interests of his diocese in happier times, was barbarously massacred at Gateshead, in the year 1080. William de Carilepho, our next bishop, claims a high rank in the annals of the see, as founder of the present cathedral church. This prelate effected a considerable change in the nature of the establishment, by removing the secular clergy, who had previously enjoyed offices, and replacing them with regular canons.

Few events in the history of Durham have attracted more notice than the usurpation of the see by William Cumin, in the early part of the 12th century. This bold and successful adventurer was a native of Scotland, and was in attendance on bishop Galfrid Rufus in the fatal sickness of that prelate. Procuring a promise of support from the king of Scotland, he took possession of the castle of Durham; and profiting by the civil wars which prevailed between Stephen and the empress Maud, maintained a forcible possession of the see for nearly three years. The scenes of violence and fraud which ensued were unexpectedly terminated by the abject surrender of the usurper; but not until contending armies had desolated the province, in disgraceful

tower." Owing to a sudden change in the wind, the body of the structure was preserved from ruin.

⁷ All writers agree in believing that the earldom of Northumberland was purchased of the king by this bishop. It is well known that the conqueror had previously created a palatine earldom at Chester. No record exists to shew such a creation during the sway of the Anglo-Saxons, in regard to this province; but it is probable that the bishops had, from a very early period, exercised a palatine jurisdiction within the territories of St. Cuthbert. If this presumption be well founded, bishop Walcher would appear to have procured the earldom of Northumberland chiefly with a view of preventing any disputes respecting extent of authority.

struggles respecting the person duly authorized to wear a mitre, designed for the preservation of peace and the encouragement of christian virtues.

Hugh Pudsey, consecrated to this see in 1153, participated in the romantic fervour which then prevailed; and, taking upon him the vow and the cross, made preparations of unusual splendour for a voyage to the Holy Land. All those enthusiasts who did not contribute towards the charge of the enterprize, greatly admired the religious fervour of our bishop; but it is ascertained that the rural classes of the palatinate were exposed to severe distress by the levies inflicted on their scanty resources. In the event he was absolved from his vow, and was appointed regent over the district north of the Humber, during the king's absence. The "imperial mitre" of Durham was seldom worn with more pomp than in the person of this bishop. His vanity and ostentation have met with severe, but just censure from several writers; but it should not be forgotten that his love of splendour was connected with durable improvements of the cathedral and other buildings of his see. Anthony Bek, or Beak, was one of the most distinguished prelates who attained the palatine authority of this diocese in the middle ages. His talents appear to have been precisely suited to the turbulent period in which he lived. His personal courage, mental energy, and long experience in political transactions, rendered him a valuable and respected co-adjutor of king Edward I. in that monarch's endeavours to humble the power of the Scots⁸. Richard de Bury rises to recollection in a more amiable light. This prelate was thoroughly versed in the most polite literature of his age, and enjoyed a correspondence with Petrarch, and other scholars, distinguished for the elegance of taste with which they cultivated deep literary investigation. The urbane temper and boundless liberality of this excellent bishop

⁸ The complexion of the times, rather than his own deficiency in the virtues suited to a christian dignitary, imparts a stern air to the character of this bishop, and compels the historian to notice him chiefly in a military and civil capacity. He is, however, recorded as one of the most learned and accomplished men of his age. The severity with which he cultivated the gloomy and ideal virtues prescribed to his ecclesiastical compeers, is curiously illustrated by an anecdote, which describes his continence as being so austere and singular, that "he never looked a woman full in the face!" The only point at which he displayed a want of temperance was connected with the manners of the age, and the circumstances by which he was surrounded. The splendour of his establishment was suited to a potentate rather than a bishop, and is, indeed, said to have been inferior only to that of the king. His ordinary suite of attendants comprised one hundred and forty knights. In the person of this prelate the bishop of Durham became proverbial, as a person whose enormous revenue allowed the purchase of articles prohibited from ordinary use. A short anecdote, at once explaining the prevalent notion, and the ostentatious conduct of our prelate, may not be superfluous. A piece of cloth of great price was offered to be sold, and a bystander observed, that "even the bishop of Durham durst not buy such a dear piece of cloth." Upon hearing of this the bishop bought it, and ordered it to be cut to pieces, and made into horse-cloths. Anthony Bek raised numerous buildings within his diocese, and is justly termed the most magnificent prelate that ever exercised the palatine authority of Durham, even in its plenitude of power.

found ample exercise in alleviating those miseries which many years of previous warfare had spread over his diocese; and he performed this grateful duty to the utmost extent of his powerful opportunities. Walter Skirlaw deserves commemoration as an eminent contributor to the cathedral, and several other ecclesiastical buildings. Abstaining from an interference in affairs of state, his time was devoted to the interests of his diocese; but his munificence embraced a larger circuit, and was displayed in many religious structures erected in different parts of the kingdom⁹.

Cuthbert Tunstall, promoted to this see in 1529, was distinguished as one of the best scholars of a period prolific in men of genius and erudition. His friendly association with sir T. More, Dean Collet, and Lynacre, sufficiently explains the character of his pursuits and the severity of his principles. It is greatly to be regretted that his real talents and profound learning were not employed in the cause of religious reformation.

At the commencement of the civil wars of the 17th century, the see of Durham was filled by Thomas Morton, a prelate equally deserving of veneration for scholastic acquirements and pastoral care. He struggled, with vigour but with temperance, against that rising storm which threatened to involve the ruin of religious and moral principles in the destruction of institutions held dear by the good and wise. Broken, but not conquered, by the evil spirit of the times, he persevered in his faith and allegiance to the last extremity; and had the honour of being put to the bar, under the accusation of high treason against that Parliament which subverted the church and destroyed the king. When released from imprisonment, he retired, in honest poverty, to the shelter of different friends; and, at length, when at an age much beyond the usual reach of humanity, repaid the protection afforded to his grey hairs by performing the office of tutor to the son of the person with whom he resided¹⁰. On the restoration, John Cosin

9 The peculiar circumstance of bishop Skirlaw's biography are thus briefly noticed by Mr. J. N. Brewer, in the "Beauties of Oxfordshire:"—This prelate "was born at Skirlaw, in Yorkshire, and eloped from his father's house when a boy. He gained access to the University, and applied so assiduously to learning, and formed such serviceable connexions, that he became successively bishop of Lichfield and Coventry, of Wells and of Durham. It is said that his parents remained ignorant of his situation till he was bishop of the latter diocese, when he revealed himself, and conducted to the comfort of their declining years."

10 Our deprived bishop, when travelling from Bedfordshire towards London, was overtaken by sir Christopher Yelverton, who had too much temporized with the popular feeling. He knew sir Christopher, but was himself unknown. The knight entered into conversation with the venerable traveller; and finding him a person of superior intelligence requested to be told his name. He replied with much simplicity, "I am that old man the bishop of Durham, notwithstanding all your votes!" Sir Christopher then prevailed on the aged churchman to visit his house; and it was in this family that the bishop performed the office of tutor. He died at the age of ninety-five.

was promoted to this see. Dr. Cosin had fled to France from sectarian persecution, when the civil wars were at their height, and acted as chaplain to the protestant part of the queen's household.

In the list of succeeding bishops we are happy in finding, invariably, the names of divines who reflect high credit on the increasing liberality of the ages in which they have exercised the arduous duties of this peculiar prelacy. All those warm sympathies of our nature which vibrate at the appeal of desolate childhood, or frightful casualty, are called into exercise when the name of bishop Crewe occurs¹¹. The monuments of this prelate's benevolence will long exist, in alleviation of errors which were venial at the worst, and, being political, have probably been distorted quite wide from their real character by the interested or prejudiced. The merits of Dr. Trevor, who raised no political foe, have never been denied¹²; and history presents an estimable eulogium on bishop Egerton, when she observes, that he wished for no higher a rank in the christian church than that of a parish priest, but scrupulously performed every duty incumbent on the exalted situation to which he was called. The HON. SHUTE BARRINGTON, our present exemplary and venerable prelate, was translated hither from Salisbury, in 1791.

The cathedral-church of Durham is seated on a rocky eminence, which forms the highest part of the city. Owing to this singularity of situation, the building is viewed with an impressive sublimity of effect from many points of observation. We have already remarked that the present structure was commenced by William de Carilepho. The first stone was laid in the month of August, 1093; and the works were carried on with unremitting industry, the monks of Durham assisting in the labour throughout all parts of the day in which they were not engaged in the performance of divine service. Bishop de Carilepho died within three years after the commencement of this great

11. Bishop Crewe, born in 1633, was the fifth son of John lord Crewe, and, owing to the demise of his elder brothers, eventually succeeded to the paternal barony. He was greatly in favour with James duke of York, and performed the marriage ceremony between that prince and Maria of Este. He is accused by Burnet of a degrading acquiescence in the wishes of his patron, when James attained regal power; and was excepted, by name, from the pardon granted by William and Mary to the favourites of their ill-advised predecessor. He, however, made his peace with the new powers, and was allowed to retain his bishopric. He dedicated the latter part of his life to acts of munificent charity; and it has been remarked that, in superstitious ages, many persons were canonized for deeds of inferior liberality. The trustees under his will, for the management of the large estates which he bequeathed to charitable uses, reside in succession at the Castle of Bamburgh, in Northumberland. That ancient building is devoted to the use of charity schools, an infirmary, and other institutions of great utility to the neighbouring poor. A life-boat is also provided for the assistance of mariners on this dangerous coast, and rooms are prepared for the reception of shipwrecked persons.

12 Many particulars relating to the biography of this amiable prelate are presented in "A Sketch of the Life and Character of the Right Honourable and Reverend Richard Trevor, Lord Bishop of Durham," which issued from the private press of Mr. Allan, in 1776.

undertaking ; but, fortunately for the interests of the see at so important a juncture, Ralph Flambard, his successor, was distinguished for a love of architecture. In the time of this bishop, who presided for twenty-nine years, the building was nearly completed according to the original design. It is observed by Mr. Carter, that "the cathedral erected by these prelates was of the form universally adopted by the Norman architects ; a long cross, with two turrets at the west end, and between them a large and richly-ornamented arched door of entrance : the eastern end probably terminated in a semi-circular form." Additions were made at different times to the east and west ends ; and the extraneous buildings then erected, together with some splendid ornamental works effected by subsequent bishops and priors, increase the architectural interest of the pile, without detracting from its value as a satisfactory example of the most costly style practised by the Anglo-Normans.

The plan of this cathedral, in its present state, chiefly consists of a chapel at the west end, denominated the Galilee ; a nave, with side aisles ; north and south transepts ; a choir, having side aisles ; and a fabric termed the Chapel of the Nine Altars, which is situated at the east end, and may be considered as a second, or higher transept. On the south side of the cathedral is a spacious cloister.

On a survey of the exterior we shall find that the west front is viewed to great advantage from the opposite side of the river Weare, which laves the base of that lofty eminence on which the cathedral is constructed. The galilee, here wearing the aspect of an extensive porch, projects to the very brink of the precipice ; its huge buttresses assisting in the support of the ponderous body of the church. Immediately above is an enriched window, of the pointed form, which rises nearly to the height of the roof ; and the façade is completed by the two western towers. The lower divisions of these towers are of Norman masonry ; and the parts which rise above the roof appear to have been built in the 13th century, with the exception of the parapet and pinnacles in which they terminate. These are modern additions, principally composed of cement, and are objectionably incongruous with the style in each ancient compartment.

Rising above the whole, in an uninjured magnificence of pristine character, is seen the great, or central, tower, which divides the body of the church and choir¹³. This front has been recently repaired and new faced.

¹³ This tower is of fine proportions, and is sumptuously adorned with pointed arches, tracery, and other ornaments. The buttresses are enriched with canopied niches, containing statues of the founders and patrons of the see. This part of the cathedral was begun by prior Melsonby, soon after 1233, and completed by the two succeeding priors.

The north front stands wholly displayed to the examiner approaching from the square called Place Green ; and still affords an object of high gratification to the architectural antiquary, although the hand of innovation is too frequently apparent. The original Norman design prevails throughout the entire range of building, from the eastern end of the choir to the extremity of the western tower ; but many pointed windows have been inserted, in various ages, and great freedoms have been taken, during very recent repairs, with such parts as most readily admitted of alteration. The northern end of the Chapel of the Nine Altars presents a large and fine window, in the most beautiful form of the pointed arch. This division of the chapel, in conjunction with part of the choir, is selected as the subject of one of our plates. The original design of the nave, as regards the northern elevation, is similar to that of the choir.

The east front is formed by the Chapel of the Nine Altars. The fine elevation of that fabric comprises a double range of windows, of the lancet shape, with a circular window of radiated stone-work in the centre. We regret to state that this façade has suffered from the modernizing spirit too evident in many parts of the cathedral, and the existence of which must be deplored with additional earnestness, on account of the large sums which are annually devoted to the repairs of the structure¹⁴.

The south front preserves much of its original character, although many of the ornamental parts have been injured in the superfluous operation of new facing. The cloister, dormitory, and other buildings formerly appertaining to the monastery of Durham, preclude the possibility of any other than a partial view of this side of the edifice. The cathedral presents a magnificent object when beheld on the south-east from the church-yard of St. Oswald ; and as this view likewise exhibits the architectural character of the structure towards the south, we have chosen it as the subject of an engraving.

Our notice of the interior will most desirably commence at the chapel dedicated to the Virgin Mary, which is situated at the west end, and is denominated the Galilee¹⁵. This curious building was

14 The woods growing on the Church-lands were appropriated by the original benefactors to the repairs of the cathedral. For many past years a sum exceeding 1500*l.* has been annually expended on the buildings. The dean and chapter have also contributed liberally to the charge of the extensive reparations lately carried into execution.

15 At Ely there occurs a second instance of a chapel termed a Galilee at the west end of a cathedral. Mr. Millers, in his judicious remarks on these western chapels, observes that, " here the penitents used to sit, while they waited their re-admission into the church. This may account for the name by which this vestibule was anciently called, the Galilee. As Galilee, bordering on the Gentiles, was the most remote part of the Holy Land from the holy city Jerusalem, so was this part of the building, most distant from the sanctuary, occupied by those unhappy persons, who, during their exclusion from the mysteries, were reputed scarcely, if at

erected by bishop Pudsey, about the year 1160; but underwent some alterations early in the 15th century. The chapel is divided into five aisles by four rows of light-clustered columns, each composed of four shafts¹⁶. The arches are semi-circular, and ornamented with the zig-zag moulding. The windows, and some minor parts, which exhibit the pointed style, were inserted when the chapel was repaired in the 15th century. In this building are preserved several altars, amongst which is that of venerable Bede, whose shrine once occupied a contiguous spot, still denoted by a plain basement slab of marble.

On passing from this very interesting chapel, we behold, in the nave and choir, the most august and perfect example now remaining of that mode of Anglo-Norman architecture which prevailed at the commencement of the 12th century. The stately works of the bishops de Carilepho and Flambard here subsist unaltered, or subject only to such interpolations as are obvious on the most cursory inspection. The character of the design, throughout the whole of the original edifice,

all better than heathens." We reluctantly add, that the Galilee at Durham was the only part of the cathedral in which females were formerly allowed to attend the celebration of divine service. The well-known and degrading dislike which St. Cuthbert entertained towards women, proceeded, probably, from his anxious desire of prohibiting a communion between the sexes in monastic establishments. Early biographers have accounted for an aversion so disgraceful to humanity, and to christian practice as far as the saint was implicated, by the fabrication of a story abounding in miraculous circumstances.—According to those fabulous writers, the "blessed St. Cuthbert," whilst leading a solitary life in the borders of the Picts, was nearly rendered a sacrifice to the vice and the arts of "a daughter of the king of the province" in which he resided. This abandoned princess, as we are told, entered into an illicit commerce with one of her father's domestics, and when the effects of her ill-conduct became apparent, accused "the solitary young man, Cuthbert" of having overcome her modesty. In great rage the king repaired to the "hermit's abode," accompanied by his daughter and many nobles; and was proceeding to inflict vengeance on the supposed offender, when, in consequence of an appeal from Cuthbert to heaven, "the earth made a hissing noise, presently opened, and swallowed up" the pregnant princess in the presence of her father and his numerous attendants. The king was, naturally, "thereat greatly tormented in his mind," and requested Cuthbert to pray for the restoration of his daughter. The good man acceded to the wish of the sovereign, upon condition that from thenceforwards "no woman should come near him."—To such an absurd origin was long ascribed the ancient prohibition of females from entering any church dedicated to the patron-saint of our cathedral.

The religious followers of St. Cuthbert persevered, even to ages briefly antecedent to the Reformation, in maintaining the objectionable prerogative of their founder; but relaxed, in a slight degree, from the austerity of ancient ordination. Although restrained to the western, and less sacred, part of the edifice, females were permitted, in the latter days of Roman Catholic superstition, to enter the cathedral of Durham during the celebration of solemnities. There is still observable, in the pavement of the nave, a cross of black marble, forming the nearest point towards the choir which women might presume to approach!

Respecting the sanctity with which the supposed wish of St. Cuthbert was regarded in the 14th century, the following singular tale is related in Wharton's *Anglia Sacra* (vol i. p. 760.) "In the year 1333, on Thursday in Easter Week, Edward III. came to Durham, and lodged in the priory. On the Wednesday following queen Philippa came from Knaresborough to meet him, and being unacquainted with the custom of this church, went through the abbey gates to the priory, and after supping with the king, retired to rest. This alarmed the monks, one of whom went to the king, and informed him that St. Cuthbert had a mortal aversion to the presence of a woman. Unwilling to give any offence to the church, Edward immediately ordered the queen to arise, who, in her under garments only, returned by the gate through which she had entered, and went to the castle; after most devoutly praying that St. Cuthbert would not avenge a fault which she had through ignorance committed."

¹⁶ The northern aisle of the Galilee has been enclosed as the Registrar's Office.

is marked by massive columns, of studied diversity in shape and embellishment, sustaining semi-circular arches, in some instances plain, but in others enriched with various carved mouldings. Above the row of principal arches are two tiers of triforia, or galleries of communication. On the side walls, opposite to the columns, are placed pilasters; and the space between the lower windows is filled with an arcade of intersecting round arches.

A more minute description of the nave, which forms the part now under consideration, may be presented in the following terms: "The two extreme columns to the west rise from bases of the form of a complicated cross, having pointed projections from the interior angles. The dimensions of each base are fifteen feet every way, being exactly similar to those which support the columns of the tower and dome. The pillars are clustered, having three semicircular pilasters in each front, divided by an angular projection. The next column, eastward, rises from a base of the form of a cross, twelve feet every way, supporting a clustered pillar, the pilasters of which, towards the nave, run up to the roof through the fascia between the upper windows. The next rises from a square base of eight feet, and is richly fluted, terminating with a plain capital, which supports the gallery above the side aisle. Each intermediate pillar is clustered like those described in the second place, stretching up to the roof; those in the intervals are circular, making the succession consist of a clustered pillar and a round one alternately. The first round pillar is fluted, as before described; the second covered with the zigzag figure; and the third grooved with the figure of a net. The pillars opposite to each other are exactly similar in ornaments and dimensions; and it is also to be observed, that the bases of the clustered and of the round pillars, through the whole building, have the same dimensions as those above described¹⁷."

The vaulting of the nave was commenced under the auspices of bishop Poore, and executed under the immediate direction of prior Melsonby, about the year 1242. The Norman zigzag moulding is here introduced on the ribs of the groins, although the whole vault is pointed. The windows are uniformly of a pointed shape, and are consequently innovations on the original design.

The internal part of the central, or great tower, is open to the height of the first story above the roof of the cathedral; and the fabric is therefore recognized by architects under the denomination of a lantern. The magnitude and grandeur of its several parts greatly alleviate the objection of its want of harmony with the Anglo-Norman

¹⁷ Hutchinson's Hist. of Durham, vol. ii. p. 238.

divisions of the structure. The transepts nearly agree, in date of erection, and architectural character, with the principal parts of the cathedral.

The choir presents five divisions of arches, comprehending four pillars on each side; those on the east and west being clustered, and the others round. The shafts of the latter are cut in a spiral figure. The vaulting of this part of the structure is of an elegant character, and was performed under the notice of prior Hotoun, shortly after the year 1290. The present prebendal stalls were constructed in the time of Charles II. and evince a better taste than is usual in the designs of that period. The episcopal throne is situated in the recess of the third arch from the east, and was erected by bishop Hatfield, late in the 14th century. The basement story of this beautiful fabric acts as a canopy to the altar-tomb of that bishop, whose recumbent statue is finely executed. Above the seat of state is a canopy of rich tabernacle work; and the remainder of the structure comprises numerous niches, canopies, and pinnacles, of excellent workmanship. The screen to the high altar was given by John lord Neville, who greatly distinguished himself under his father, lord Ralph Neville, at the battle of Red Hills, or Neville's Cross, fought in the neighbourhood of Durham. The work was completed in 1380. This very splendid altar-screen is principally composed of free-stone, and presents two fronts, the eastern of which is open to the Chapel of the Nine Altars. The design comprehends three stories, the lower being solid, whilst the second and third are pierced, and enriched with numerous canopied niches, formerly filled with statues. Mr. Carter, writing on the subject of this screen, in the survey of our cathedral made by direction of the Antiquarian Society, observes that "the light and airy pinnacles, rising in pyramidical form, tier above tier, in splendid confusion, cannot be too much admired."

Immediately behind the screen, and projecting into the chapel of the nine altars, is the feretory of St. Cuthbert; in the centre of which stood, in ages previous to the Reformation, the shrine of that saint, which was held in great reverence throughout the north, and appears, from descriptive accounts, to have been one of the most gorgeous shrines in the kingdom.

The Chapel of the Nine Altars forms the termination of the cathedral towards the east, and is at once uncommon in design, and beautiful in architectural character. This building receives its name from nine altars, erected beneath the windows on the east side, and dedicated to the same number of saints; amongst which the altars of St. Cuthbert and St. Bede were honoured with the central and most

distinguished situations¹⁸. We are not enabled to ascertain, from any existing records, the date at which this chapel was constructed; but, in the general disposition and proportion of its parts, although more highly ornamented, it bears a considerable resemblance to the style prevailing in the cathedral of Salisbury; and was probably commenced in the latter years of Henry III. The windows are of the most elegant description of the lancet form; and the clustered pilasters, from which rise the groins of the roof, are admirably light and symmetrical.

Many of our prelates, and several persons of more general historical interest, have been buried in this cathedral; but their funeral-memorials have chiefly fallen a sacrifice to those various convulsions attendant on the progress of Reformation, which placed, for too long a period, the most sacred tributes of religious reverence and human sympathy at the mercy of the avaricious and unfeeling. The sculptured tomb of bishop Hatfield, which has been already described as forming the awful basement of the seat for the enthronization of his successors, is now the principal monument remaining in our cathedral-church.

The cloister formerly attached to the monastery of Durham, adjoins the cathedral on the south, and was erected between the years 1389 and 1438. This spacious ambulatory contains eleven windows in each front, open towards the area of the quadrangle. The head of each window was originally ornamented with tracery, of considerable beauty; but every vestige of real elegance, and nearly all marks of ancient character, have been obliterated in recent *repairs*. There are several fine doorways, of Anglo-Norman construction, attached to different parts of the cathedral. A door leading from the cloister to the south aisle of the nave presents some peculiarities of enrichment, and forms the subject of one of our engravings. The chapter house, formerly abutting on the east side of the cloister, has been taken down in the course of the late alterations; and a mere commodious room is now substituted for the official use of the dignitaries.

¹⁸ In the work intituled "Ancient Rites and Monuments of the Monastical and Cathedral Church of Durham, published by Davies, in 1672, occur many particulars relating to the furniture of the nine altars previous to the Reformation. From this work we learn that the altars "had their several screens, and covers of wainscot over head." There was, likewise, between every altar "a very fair and large partition of wainscot, all varnished over with branches and flowers, and other imagery work, most finely and artificially pictured and gilded, containing the several lockers and ambryes (almeries) for the safe keeping of the vestments and ornaments belonging to every altar." Before the principal east window of the chapel was "a frame of iron, whereon stood nine very fine cressets," or lamps, which illuminated, throughout the whole of every night, the nine altars and the feretory of St. Cuthbert.

The buildings appertaining to the monastery of Durham were formerly of great extent ; and vestiges affording considerable interest are still remaining, independent of the cloister. This religious house was established by bishop de Carilepho, for monks of the Benedictine order. When dissolved by Henry VIII. in the year 1540, the annual revenues were valued, according to Speed, at £1615 : 14 : 10. On the west side of the cloister is still to be traced the spacious dormitory of the monks, retaining its ancient name and outline of architectural character, although subject to internal alteration. On the east side of the same quadrangle stood the Frater house, or hall. This apartment was most desirably converted into a library for the dean and chapter, by dean Sudbury, about the year 1680. Many valuable books and records, together with some antiquities of great local interest, are preserved in this extensive room. The kitchen, formerly attached to the monastery, and now belonging to the dean, is highly worthy of investigation, on account of the excellence and peculiarity of its construction. Its form is octangular ; and, in several respects, it bears considerable resemblance to the celebrated kitchen of Glastonbury Abbey.

This diocess comprises the whole county of Durham, and all Northumberland except eight churches and chapels. It also includes one parish in Cumberland, and claims Crake in Yorkshire¹⁹. The members of the cathedral, in addition to the prelate, consist of a dean ; twelve prebendaries ; two archdeacons ; twelve minor canons ; a deacon ; a sub-deacon ; and various inferior officers. The revenues of this church, although much diminished at different times, are still of superior value to those of any other English Bishopric.

The castle of Durham, which now constitutes the palatial residence of the bishop when he visits this city, was founded by William the Conqueror, and occupies a part of the same rocky eminence on which the Cathedral is placed. Its venerable towers greatly assist in bestowing on a distant view of the *English Zion* that unique and impressive air of architectural grandeur for which it is celebrated. The most ancient part of this structure consists of a fortified keep, or

¹⁹ The reader may be reminded in this place that the bishopric of Durham is an ancient palatinate. The palatine right of the bishop formerly consisted of "all manner of royal jurisdiction both civil and military, by land and sea," within his diocess. These high prelatial privileges have been abridged at different periods, as the nation improved in legislative science ; but the power of the bishop is still great and peculiar. He usually acts as lord lieutenant of the county, and the high sheriff is appointed by him. The admiralty jurisdiction in the county of Durham also remains vested in the mitre. It is observed by Mr. Gough, in his additions to Camden, that when the bishop comes in person to any of the courts of judicature, in the same district, "he sits chief in them, those of assize not excepted ; and, even when judgment of blood is given, though the canons forbid any clergyman to be present, the bishops of Durham did, and may, sit in their purple robes on the sentence of death."

citadel, which is seated on an artificial mount, and is in the form of an irregular octagon. This vestige of rude and military ages is now reduced to the outward walls; and the habitable parts of the castle, which have been erected at various times, possess little uniformity, but are of a less severe and repulsive character than the forsaken keep. The hall is a magnificent apartment, 180 feet in length, and 50 feet in width. This noble room was built by bishop Hatfield, in the latter part of the 14th century. Succeeding prelates, down to the present time, have effected alterations which equally promoted the enlargement and improvement of the edifice.

It may be desirable to observe that the bishops of Durham possess another palace in this county. This is a fine fabric, situated at Bishop-Auckland, a town on the banks of the river Weare. Anthony Bek, whose habitual magnificence has been noticed in a preceding page, was the first prelate who selected the episcopal manor of Auckland as a place of residence. The palace has been greatly improved by the present bishop, and is surrounded with extensive and beautiful grounds.

DIMENSIONS OF THE CATHEDRAL.

Entire LENGTH, exclusive of the Galilee, 411 feet; the nave is 260 feet in length, 74 in width, and 69 feet 6 inches in height. The transept between the nave and choir is 170 feet in length, and 57 in width, including the aisles. The LENGTH of the choir is 120 feet, and its width 74. The chapel of the Nine Altars is 130 feet from north to south, and 51 feet from east to west. The HEIGHT of the central tower is 214 feet; and that of the western towers 138. The Galilee is 80 feet from north to south, and 50 from east to west. The cloister forms a quadrangle of 147 feet.

DESCRIPTION OF THE PLATES.

- Plate 1*, Shews the Central Tower of the Cathedral; the Nave; and the Western End, comprising the Galilee and Towers. Nearer to the point at which the View is taken, rise the massy walls of the Episcopal Castle, or Palace. In front is seen the ancient Bridge over the river Weare.
- Plate 2*. A View taken from the Cloister; representing the Western Towers and part of the Nave. In the centre of the cloister-area is the basement of the lavatory formerly used by the monks of Durham.
- Plate 3*. The Chapel of the Nine Altars, looking south. On the right is seen the Feretory of St. Cuthbert.
- Plate 4*, Represents the North Transept and part of the Nave and its Aisle. On the western buttress of the transept is a curious piece of sculpture, allusive to an ancient tradition, according to which the holy wanderers were originally directed, in their choice of Durham as a resting place for the reliques of St. Cuthbert, by a woman in search of a strayed cow!
- Plate 5*. An interior View of the North Transept and part of the Nave.
- Plate 6*. The Great, or Central, Tower; the South Transept; and the Library. The door on the right hand of this View leads to the cloister. On the left is the ancient kitchen of the monastery, now the deanery kitchen.
- Plate 7*. A View taken from St. Oswald's Churchyard, exhibiting the Cathedral from east to west. The prominent objects in this display of the building are the Chapel of the Nine Altars; the Central Tower; and the Towers at the Western extremity.
- Plate 8*. An enriched Doorway, of Anglo-Norman construction, leading from the cloister to the south aisle of the nave. Within is seen part of the Screen dividing the nave and choir.

DURHAM.

BISHOPS.

<i>Of Lindisfarn.</i>		Egelric	1042	Laurence Booth	1458
Aidan	634	Egelwin	1056	William Dudley	1476
Finan	651	<i>See vacant One Year.</i>		John Sherwood	1484
Colman	661	Walcher	1072	Richard Fox	1494
Tuda	664	<i>See vacant about 6 Months</i>		William Sever	1502
<i>See vacant 14 Years.</i>		Wm. de Carilepho	1080	Chris. Bainbrigg	1507
Eata	678	<i>See vacant Four Years.</i>		<i>See Vacant.</i>	
Cuthbert	685	Ralph Flambard	1099	Thomas Ruthall	1509
Eadbert	688	<i>See vacant near 5 Years.</i>		Thomas Wolsey	1522
Eadfrid	698	Galfrid Rufus	1133	Cuthbert Tunstall	1529
<i>See vacant Three Years.</i>		<i>See usurped by William Cumin.</i>		James Pilkington	1560
Ethelwold	724	Wm. de St. Barbara	1143	Richard Barnes	1577
Cynewolf	740	Hugh Pudsey	1153	<i>See vacant near 2 Years.</i>	
Higbald	781	<i>See vacant near 2 Years.</i>		Matthew Hutton	1589
Egbert	803	Philip de Poicteu	1195	Tobias Matthew	1595
Heathured	821	<i>See vacant.</i>		William James	1606
Egfrid	830	Richard de Marisco	1214	<i>See vacant Four Months.</i>	
Eanbert	845	<i>See vacant Two Years.</i>		Richard Neile	1617
Eardulph	854	Richard Poore	1228	George Montaign	1627
<i>Of Chester-le-Street.</i>		<i>See vacant.</i>		John Howson	1628
Eardulph		Nicholas de Farnham	1241	<i>See vacant.</i>	
Catheard	900	Walter de Kirkham	1249	Thomas Morton	1632
Tilred	915	Robert de Stichill	1260	<i>See vacant 14 Years.</i>	
Wigred	928	Robert de Insula	1274	John Cosin	1660
Uhtred	944	Ant. Bek, or Beak	1279	<i>See vacant Three Years.</i>	
Sexhelm	947	Richard Kellow	1311	Nath. Lord Crewe	1674
Aldred	947	Lewis Beaumont	1317	William Talbot	1721
Elfsig	968	Richard de Bury	1333	Edward Chandler	1730
Aldune	990	Thomas Hatfield	1345	Joseph Butler	1750
<i>Of Durham.</i>		John Fordham	1381	Richard Trevor	1752
Aldune	995	Walter Skirlaw	1388	John Egerton	1771
<i>See vacant Three Years.</i>		Thomas Langley	1406	Thomas Thurlow	1787
Eadmund	1020	Robert Nevill	1437	Hon. S. BARRINGTON	1791
Eadred	1041				

PRIORS.

Aldwine	1083	Thomas Melsonby	1233	Robert Berrington	1374
Turgot	1087	Bertram Middleton	1244	John of Hemingburg	1391
Algerus	1109	Hugh of Darlington	1258	John of Wessington	1416
Roger	1137	Richard Claxton	1273	William IV.	1446
Laurence	1149	H. of Darlington (1)	1285	John of Burnaby	1456
Absolom	1154	Richard Houtoun	1289	Richard Bell	1464
Thomas I.	1162	William of Tanfield	1308	Robert Ebchester	1478
Germanus	1163	Galfrid	1313	John of Auckland	1484
Bertram I.	1189	William III.	1322	Thomas Castell	1494
William I.	1209	John Foussour	1342	Hugh Whitehead(2)	1524
Ralph	1214				

DEANS.

Hugh Whitehead	1541	William James	1596	Hon. J. Montague	1699
Robert Horn	1551	Adam Newton	1606	Henry Bland	1727
Thomas Watson	1553	Richard Hunt	1620	Spencer Cowper	1746
Thomas Robertson	1557	William Balcanquhall	1639	Thomas Dampier	1774
Robert Horn	1559	William Fuller	1645	William Digby	1777
Ralph Skynner	1560	John Barwick	1660	John, bishop of Pe-	
Wm. Whittingham	1563	John Sudbury	1661	terborough	1788
Thomas Wilson	1579	Denis Granville	1684	JAMES, bp. of Lich-	
Tobias Matthew	1583	Thomas Comber	1691	field and Coventry	1794

(1) Prior Hugh resigned in the year 1273, but was re-appointed in 1285.

(2) Hugh Whitehead, the last prior, resigned the monastery to king Henry VIII. in the year 1540, and was appointed first dean of Durham in 1541.

[Plate 4, which is described in the List of Plates as "the north transept and part of the nave," is properly—the North End of the Chapel of the Nine Altars and Part of the Choir, &c.]

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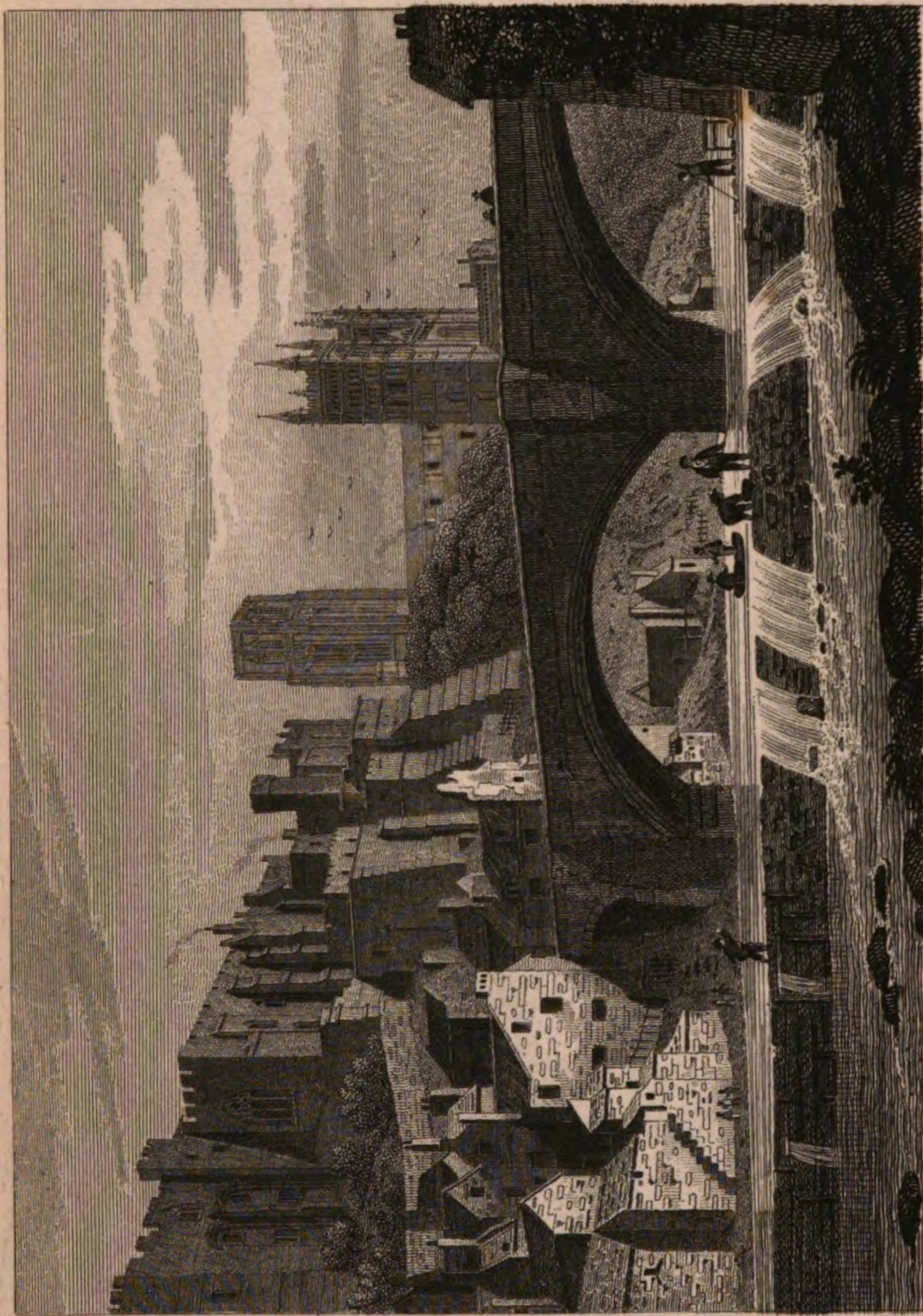
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PLI.

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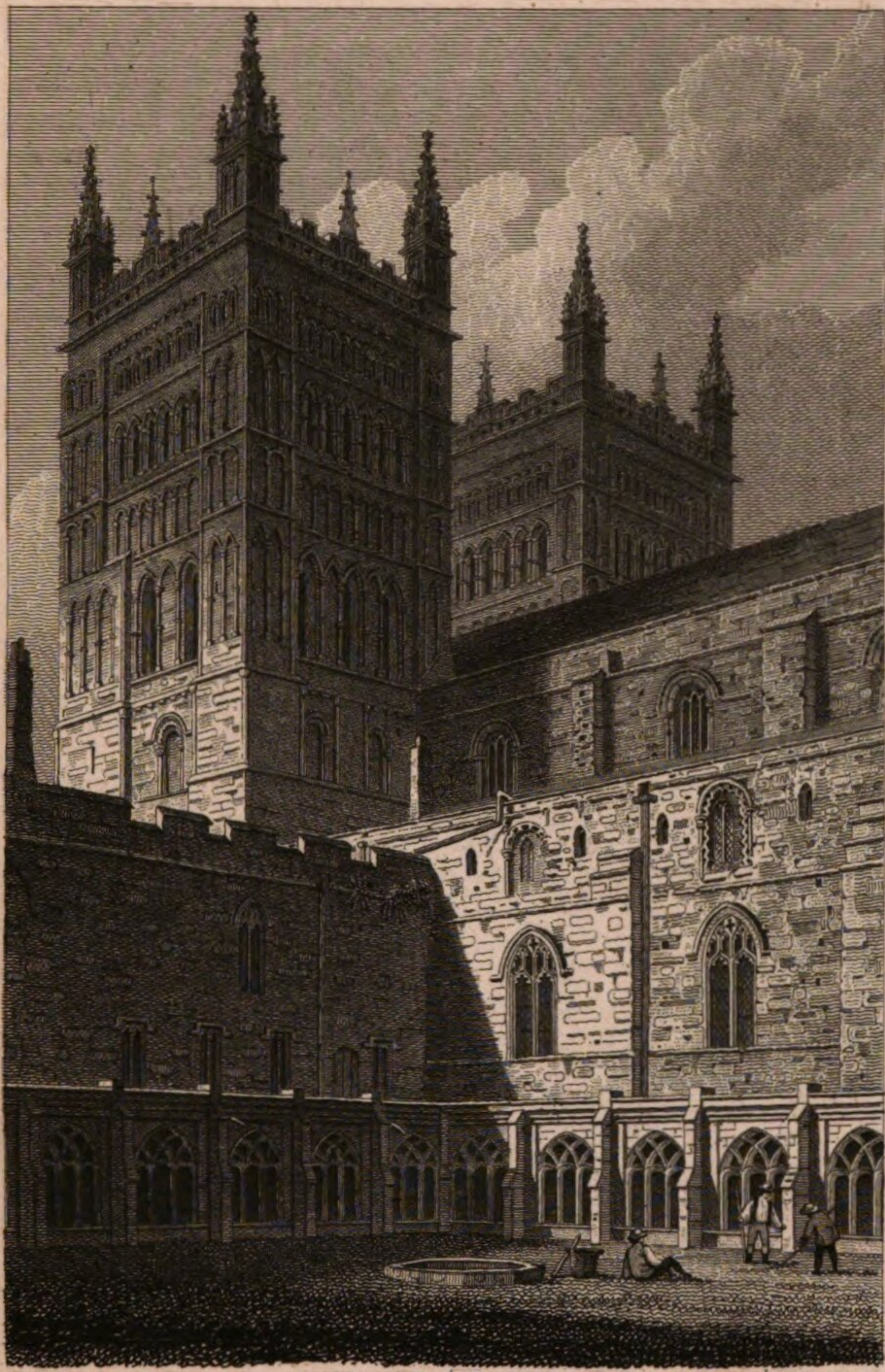
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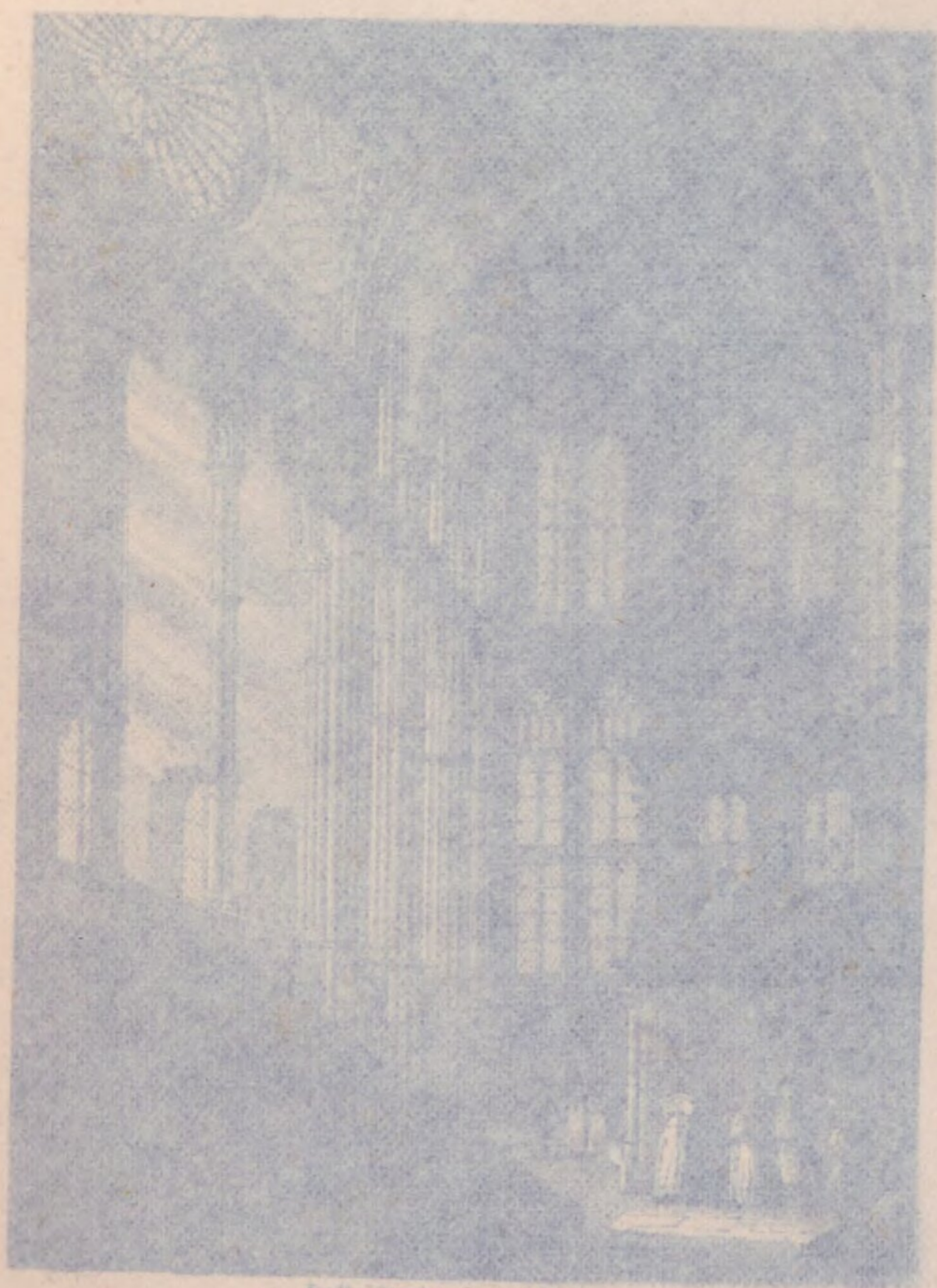


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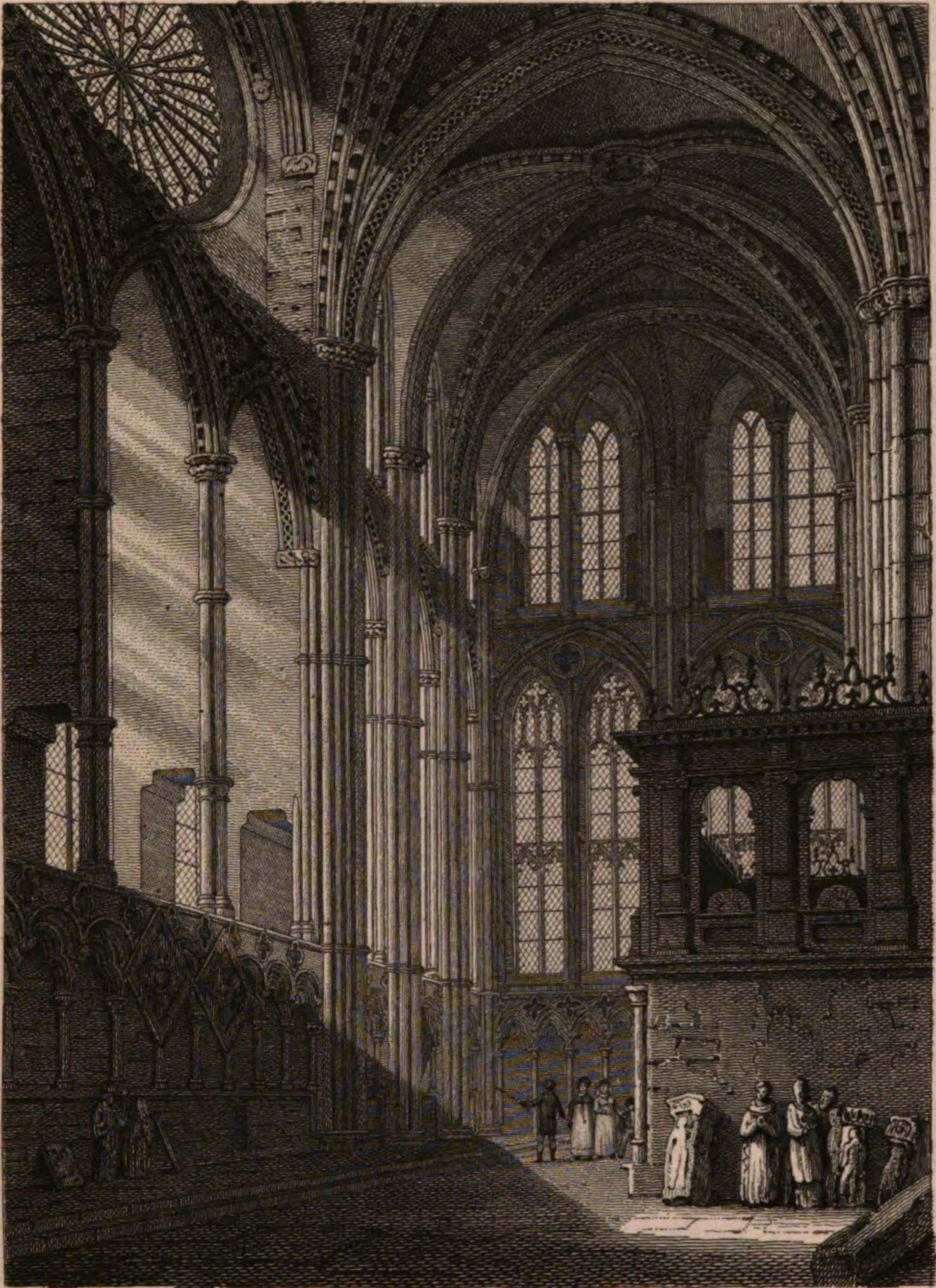
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The Chapel of the nine Altars in Durham

Chapel of the nine Altars. Durham



Eng. by J. Storer from a Drawing by H.S. Storer.

Pl. 3.

Chapel of the nine Altars, Durham Cathedral.

The Chapel of the nine Altars is a small, square, vaulted chapel, situated at the west end of the nave of Durham Cathedral. It is the site of the original altar of the cathedral, and is now used as a chapel for the choir. The chapel is built of stone, and has a high, pointed vault. The walls are decorated with a series of small, square windows, and the floor is paved with dark stones. The chapel is a fine example of the architecture of the twelfth century.



South E. View by N. L. Jones

N. end of the Chapel of St. Mary

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Pl. 4.

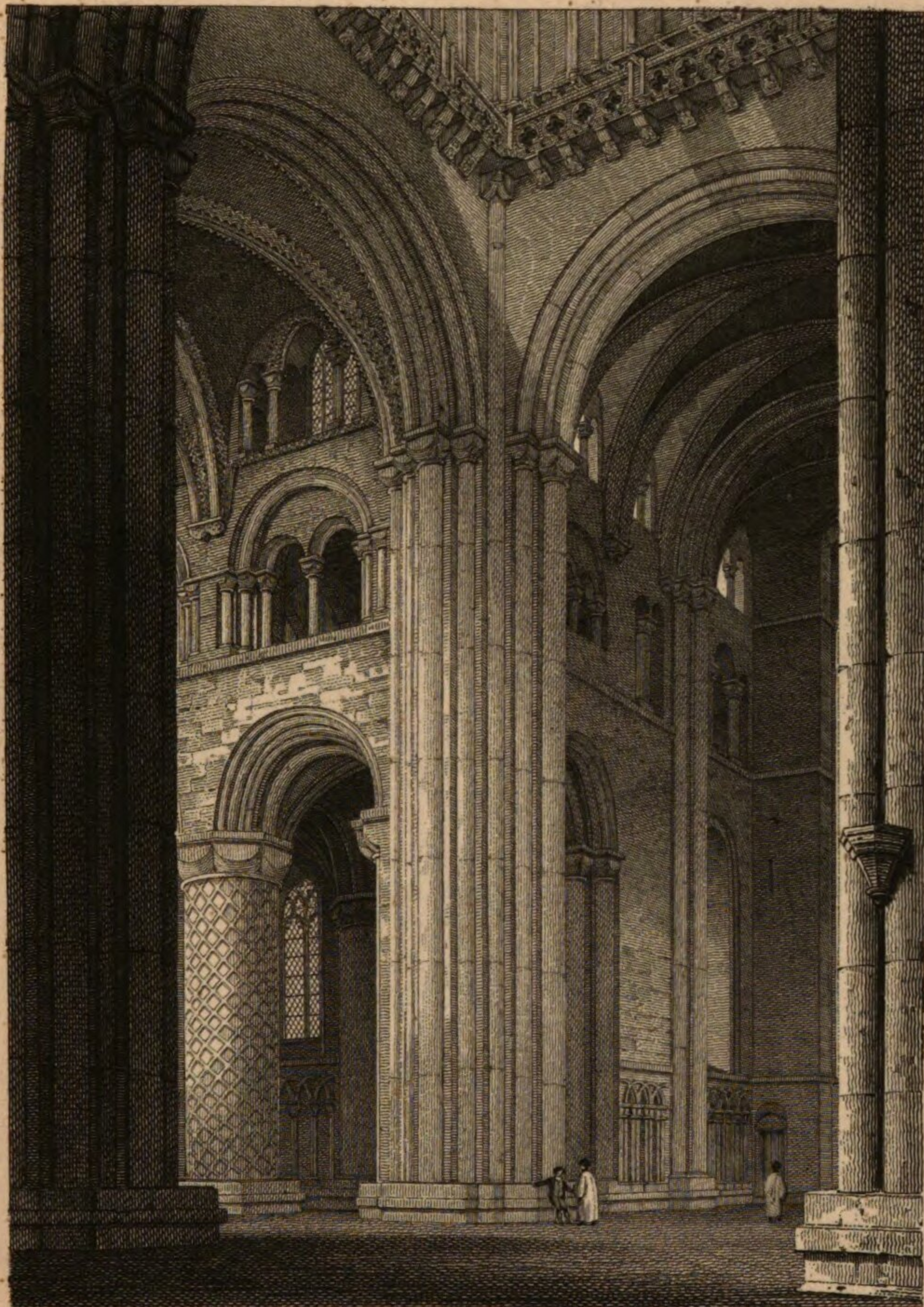
N. end of the Chapel of Nine Altars.

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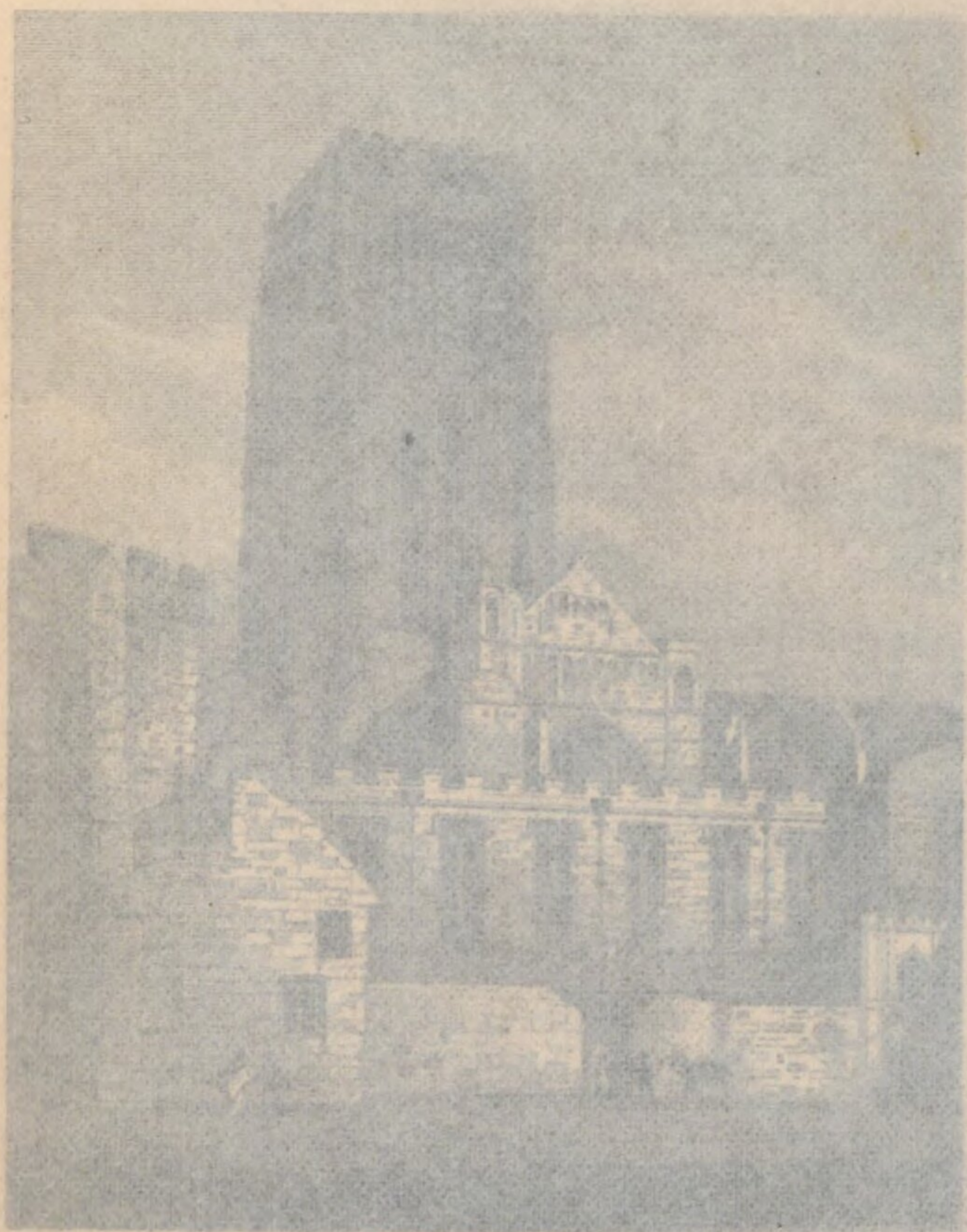
Transsept and part of the Nave of the Cathedral of St. John



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Pl. 5.

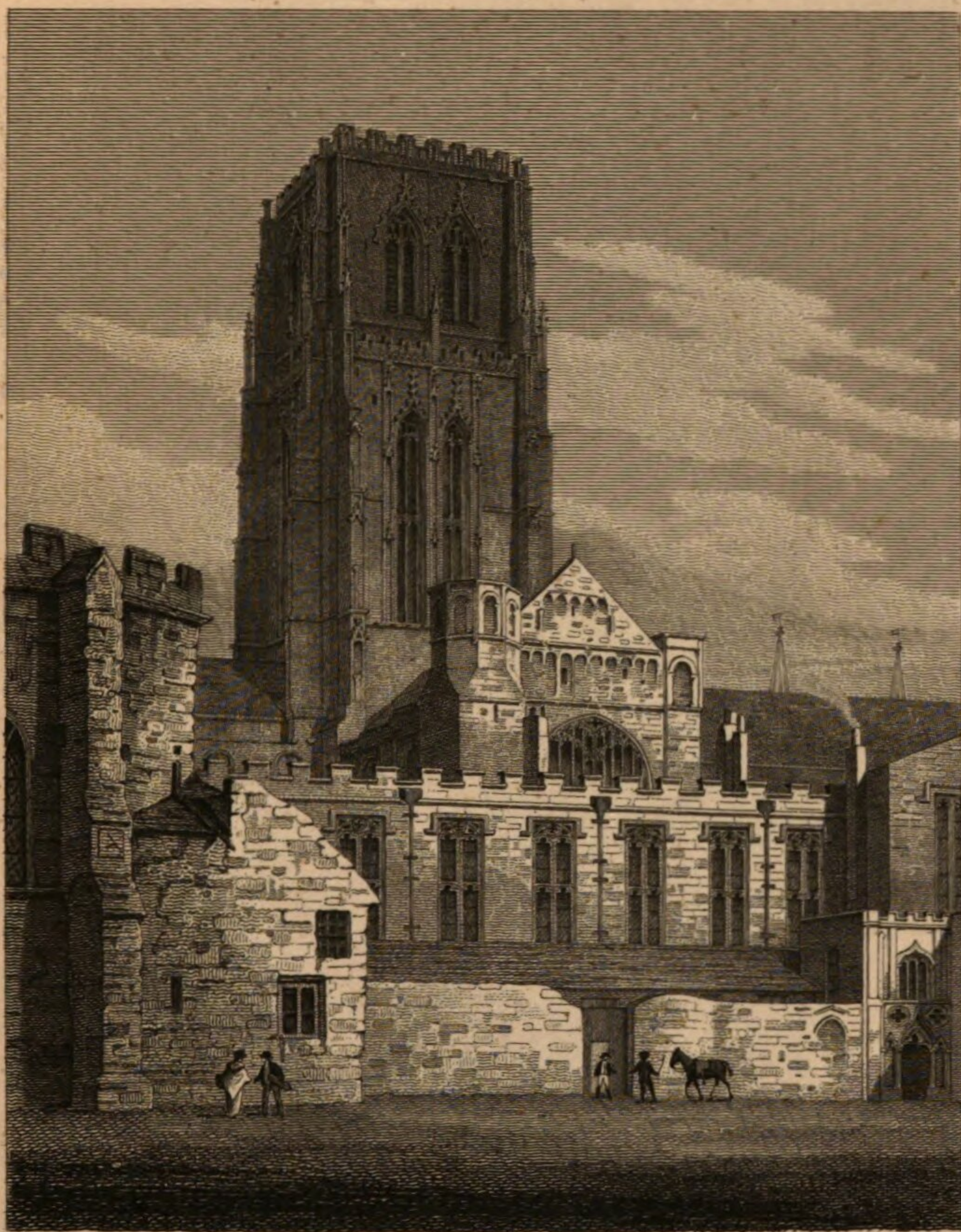
Transept and part of the Nave Durham Cathedral.



View of the factory

A View of the factory

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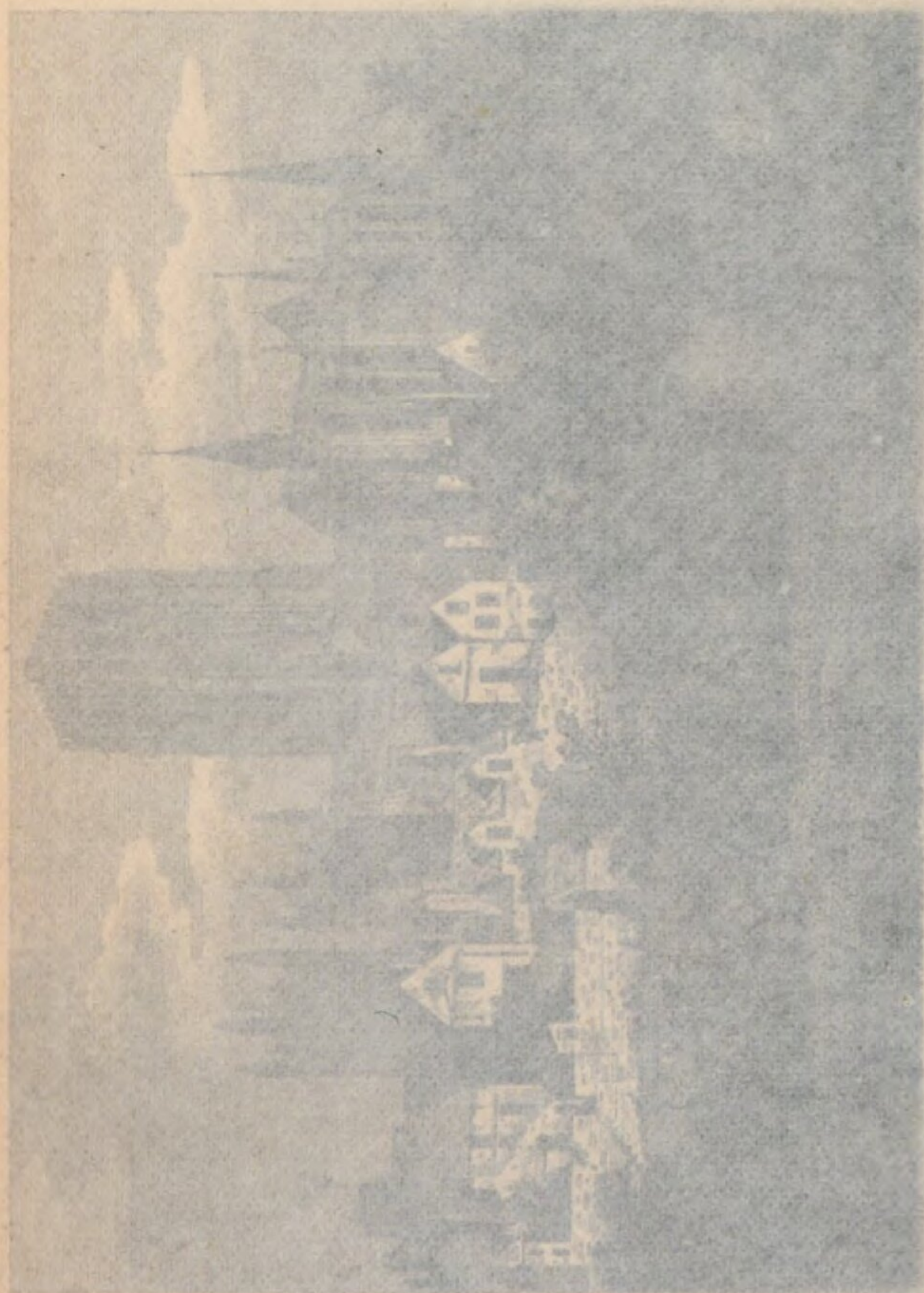


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Pl. 6.

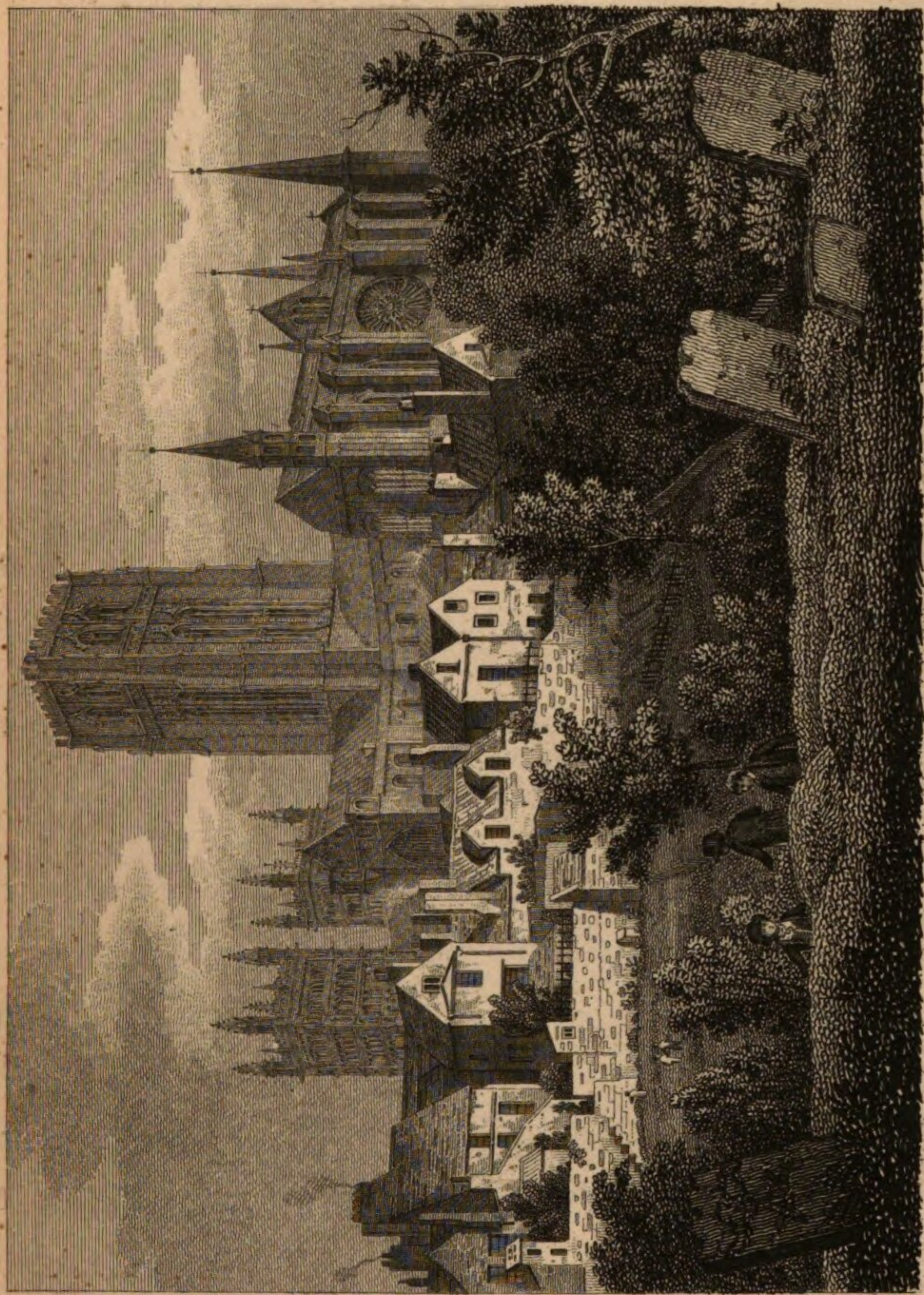
S. View of Durham Cathedral.

Published June 7. 1829 by Sherwood, Neely, & Jones, Printers to the Queen.



A. B. View of Providence, Rhode Island

Published by the Providence Board of Trade, Providence, R. I.

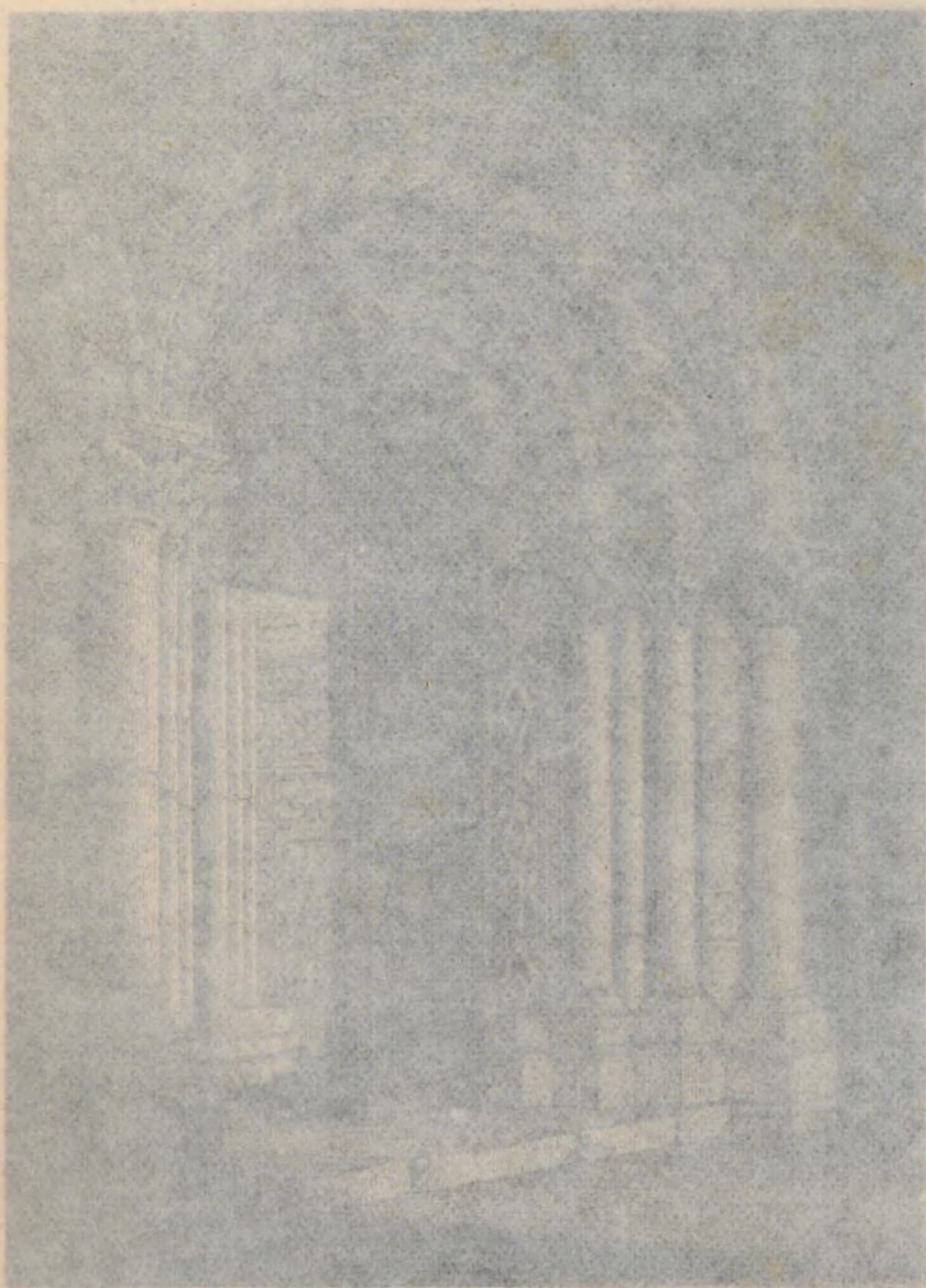


PL 7

Drawn & Eng'd by H. S. Sturt.

J & W View of Durham Cathedral.

Published June 22nd 1819 by Sherwood, Neely & Sons, Paternoster Row.



Drawn by H. C. Brown

Door in the Cloister, Portico, and Pediment

Published by the American Architectural Association



Drawn & Eng^d by H.S. Storer.

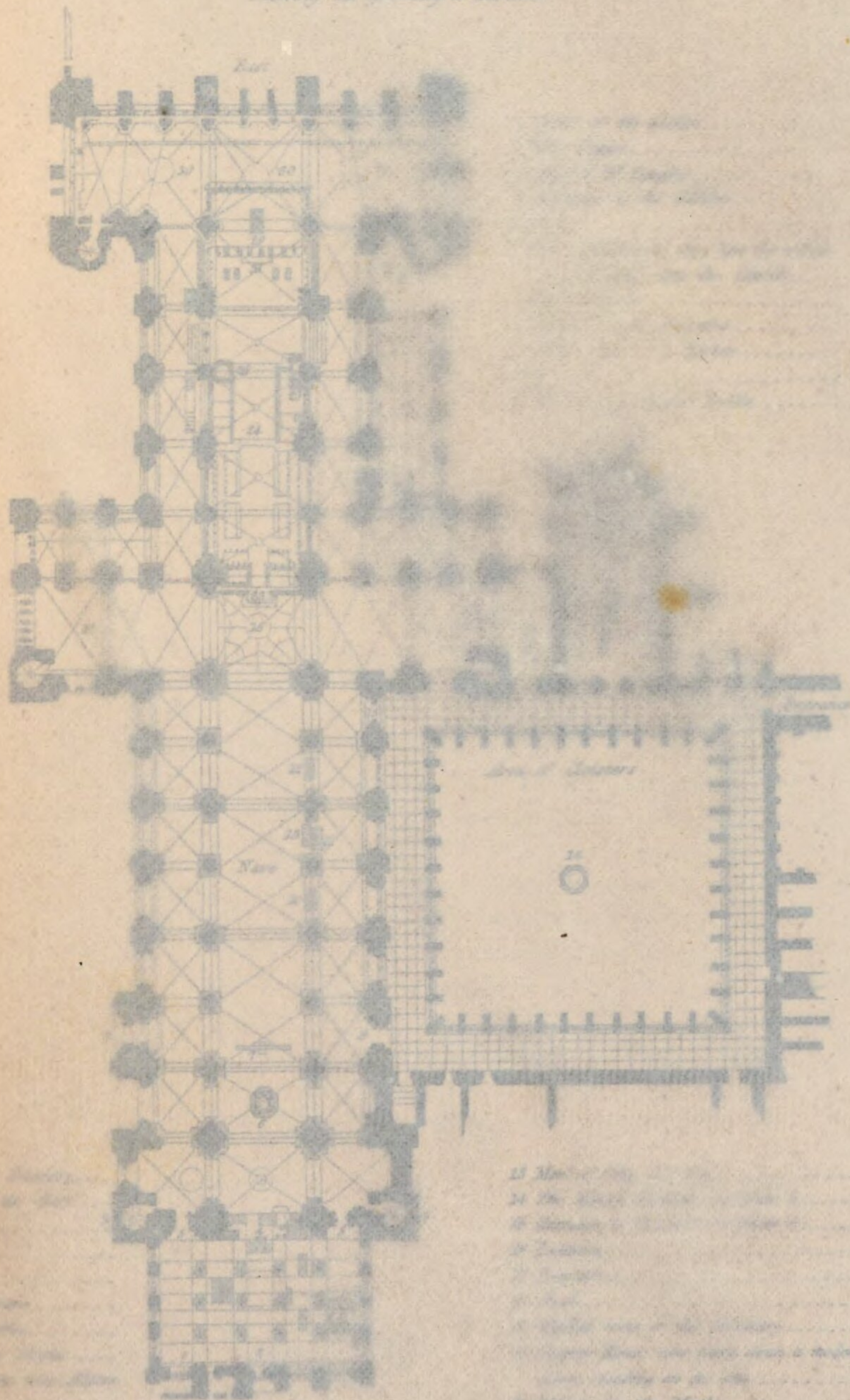
Pl. 8.

Door in the Cloisters Durham Cathedral.

Published June 1. 1829 by Sherwood, Neely & Jones Paternoster Row.

DURHAM CATHEDRAL.

Showing the position of the Choir.

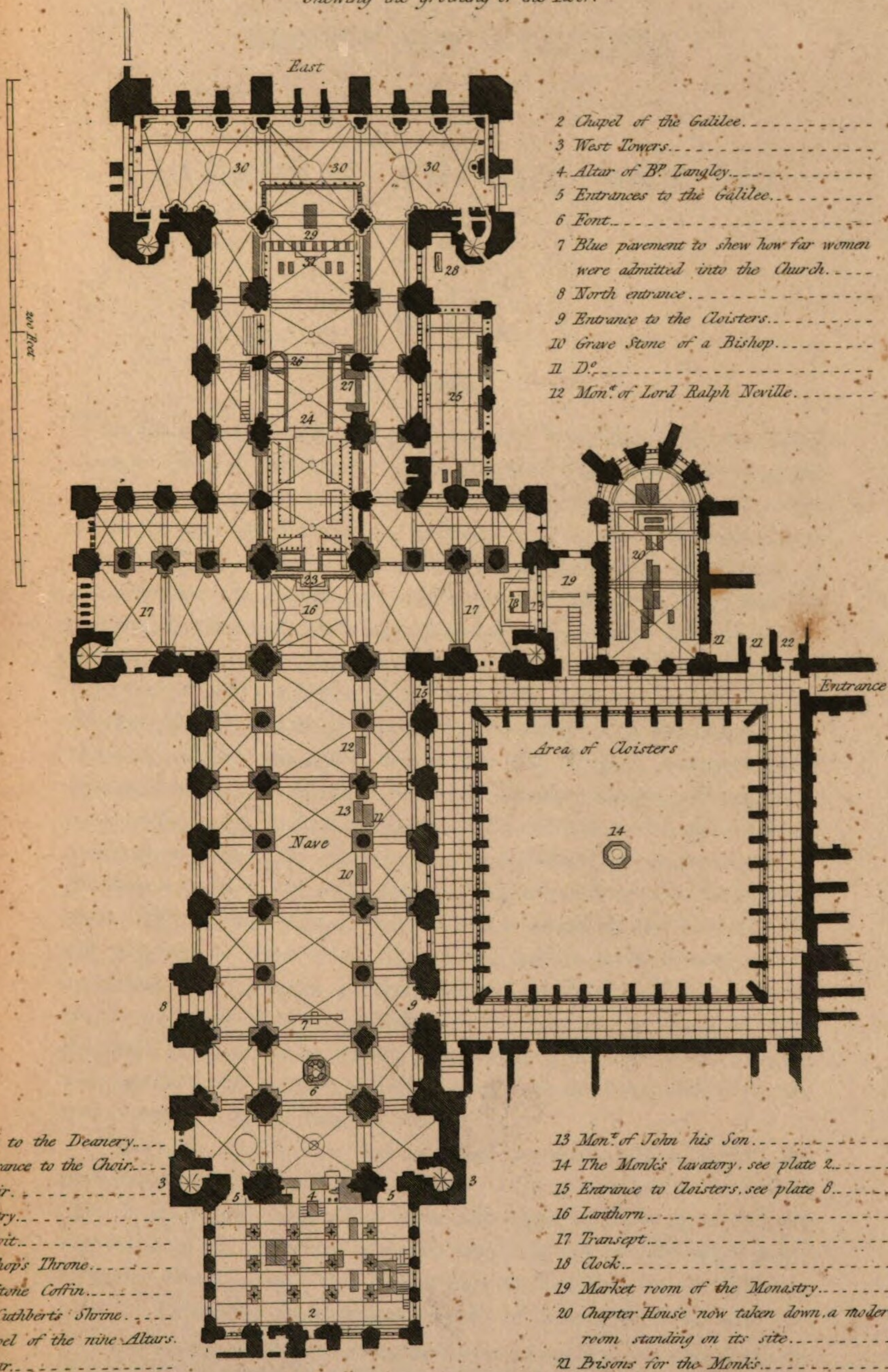


Way to the Sanctuary
Entrance to the Choir
Choir
Transept
Nave
Rochester House
St. Andrew's Chapel
St. Andrew's Chapel
St. Andrew's Chapel
St. Andrew's Chapel

13 Choir
14 The Choir
15 Choir
16 Choir
17 Choir
18 Choir
19 Choir
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99 Choir
100 Choir

DURHAM CATHEDRAL,

Shewing the groining of the Roof.



HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Ely.

THE Cathedral of Ely, and the venerable remains of the conventual church, furnish objects of contemplation and inquiry of singular interest and importance. In the dreary solitude of the fens, at a period when Ely was an obscure and isolated spot, a monastic society was founded by the enthusiasm of the devout Ethelreda, in a style of extraordinary profusion and splendour. At once the lords and the spiritual directors of the scanty population by which they were surrounded, the monks of Ely commanded reverence by the ostentation of their riches, and obedience by the extent of their temporal authority. As their wealth and their reputation increased with the number and character of their proselytes, so was their magnificence correspondently exhibited in the completion of religious edifices, possessing all the grandeur of dimension, and all the beauty of decoration, which ecclesiastical architecture displayed, from its earliest imitation and improvement of the Saxon style, to the perfection and highest ornament of the pointed arch. This variety renders Ely almost a complete study of the rise and progress of what is usually termed gothic architecture'. This cathedral also possesses another eminent advantage; the records of its history are so clear and authentic, that the erection of nearly every part may be referred to some particular age; and the whole may be thus satisfactorily associated with some of the most remarkable events and characters of the English church.

The Isle of Ely was one of those provinces which, under the government of the Saxons, was subject to the particular local jurisdiction of its feudal lord. The style and office of these governors are expressed in ancient latin histories and charters by the terms *principes* and *duces*; under the Danes they were called *comites* and *consules*'. They were the principal nobility of those ages, and, with the

¹ The earliest remain of the conventual church is conjectured to be of the date of 673; the latest of the present cathedral is inscribed 1534. "Millers' Description of the Cathedral Church of Ely."

² They were commonly styled by the Saxons Ealdormen; by the Danes, Eopler. "Selden's Titles of Honour."

bishops of the church, composed the great council of the kingdom. The Isle of Ely was part of the domain of *Tonbert*, ealdorman of Suth Girwa³. This nobleman became the husband of *Ethelreda*, daughter of *Anna*, king of the East Angles⁴. The life of this princess furnishes a remarkable instance of the mistaken piety of the Saxon Christians. Beautiful in her person, amiable in her temper, and gifted with all the accomplishments of the time, she resolved at a very early age to devote herself to religious austerities. One of the most estimable species of self-denial then in repute was the maintenance of a perpetual virginity. Having reluctantly yielded to the authority of her parents in espousing *Tonbert*, *Ethelreda*, either by the compliance which she won by her merits, or the kindred zeal which she produced by her piety, obtained from her husband a renunciation of the ordinary rights of marriage. In this voluntary abstinence they lived together about three years; when, *Tonbert* dying, the princess became the sole possessor of the Isle of Ely, which she had received from him in dower. She intrusted her authority in the island to *Ovin*, an eminent person of her court, who was constituted the upper ealdorman of her household; while her temporal affairs were administered by this officer she secluded herself from the world, in the cultivation of the devotional feelings, to which she was wholly surrendered: in the solitude of the fens and waters which encompassed her possessions, the ordinary pleasures and cares of life were seldom obtruded upon her enthusiasm. But she was not yet destined to that uninterrupted course of overweening piety which her zeal desired. Prince *Egfrid*, son of *Oswy*, king of Northumberland, was ambitious of an alliance with this religious heroine. He obtained the powerful influence of her uncle *Ethelwold*, who had succeeded to the kingdom of East Anglia on the death of *Ethelreda's* father. The protection of the king of Northumberland was necessary to the security of *Ethelwold's* dominion: his niece at length yielded to his entreaties, and espoused *Egfrid*⁵. But, if the ecclesiastical historians are to be depended upon, the Northumbrian prince had a continued mistaken sense of religious obligation opposed to his hopes of succession, by the superstitious coldness of his uncomplying bride. Bede says, "though she continued his consort twelve years, she remained glorious in the perpetual integrity of virginity"⁶.

³ The Isle of Ely was anciently denominated Suth-Girwa; it was also called Elig in the Saxon, and Elge. Bede thus describes it: "Elge is situate in the kingdom (Provincia) of the East Angles, being a district of about 600 families, in the form of an island, surrounded either with fens or waters; whence, and from the abundance of eels that are taken in the said fens, it had its name." Bedæ Hist. Eccles. lib. iv. cap 19.

⁴ They were united in the year 652.

⁵ *Egfrid* was then about 16 years of age.

⁶ Bede thus commences a hymn in praise of the marvellous virginity of St. *Ethelreda*:—"Let

On her husband ascending the most powerful of the Saxon thrones, her aversion to secular honours appears to have increased; and she at length succeeded in accomplishing an entire separation from a monarch who highly esteemed her, to devote her remaining life to religious retirement. She entered the monastery of Coldingham, where she received the veil from the ambitious Wilfrid; who is suspected to have encouraged in her the degrading belief, that the divine grace might be conciliated by an abandonment of active duties for the monotonous and painful austerities of exclusive devotion. Ethelreda chose to forego the obligations of a wife and a queen, for the reputation of an abbess and a saint: her ambition was amply rewarded. She had many illustrious votaries during her life; she was enshrined at her death; and her history was sufficiently marvellous to be afterwards recorded in rude sculptures, which grace the walls of the church that owes its splendour to her institution⁷. She did not long continue at the monastery which she first entered; for having fled thence, according to an ancient MS. of considerable authority⁸, to escape from the king, who purposed bringing her back by force to his court, she retired to her Isle of Ely; where, in the year 673, she laid the foundation of a religious establishment, of which the ruins of the conventual church are supposed to be the remains.

About a mile from the present city of Ely was a church of king Ethelbert's foundation, at a place called Cratendune. It was the original intention of Ethelreda to have repaired this fabric; but a more commodious situation having been chosen nearer the river, she there laid the foundations of her church and monastery. The inhabitants of Cratendune were soon attracted, either by the superiority of the site or the wealth of the royal abbess, and began building the present city near the monastery. Her pious design was forwarded by the munificence of her

Virgil sing of wars, I celebrate the gifts of peace. My verses are of chastity, not of the adulterous Helen. I will chaunt heavenly blessings, not the battles of miserable Troy." Higden, in his Polychronicon, relates the circumstance with much less ambition of learning and ornament:—"That zeer Egfridus, king Oswy is sone, spousese seint Ethelreda, that was to forehoond ywedded to oerl Todbertus. They hue were twyes yspousesde and bisiliche ywowed to cossis and clippinges and fleschlich lykyng; yet hue leste clene mayde, and was departed fro Egfridus, and wente ī to the abbay of Elig, and was ymaad Abbess there, and dude many fayre miracles and grete."

7 In the cathedral of Ely there are eight pieces of sculpture, on the pillars supporting the dome and lantern, six of which relate to the authentic history, and two to the miraculous powers of St. Ethelreda.

8 Liber Eliensis—"a fine MS. of the twelfth century, frequently cited by Mr. Bentham, contains an account of the principal events in the monastery, from the foundation to about A. D. 1200, intermixed with a great number of papal bulls and epistles, of charters from kings, archbishops, and bishops, and of ample narratives of the miracles of St. Ethelreda. It appears to have been compiled from older accounts, then in the archives of the church, but long since perished; and to have been done in the most simple and inartificial manner. In some chapters, in which events long before the time of the writers are narrated, the present tense and first person are used, which shew clearly that the more ancient record was literally copied. The greatest part of it was written by prior Richard, who died in 1194, and the remainder by Thomas, a monk." Millers.

brother Adulfus, king of the East Angles, and by the architectural skill of Wilfrid, the principal inciter of her zeal. She here "assembled a congregation of persons of both sexes, fearing God, under a regular course of life⁹." The monastic foundations of that age were seldom regulated by the discipline of any peculiar order; but were not only retreats for devotion, but schools for education. Of this nature was probably the monastery of Ely. The advantages of such an institution, and Ethelreda's individual influence, procured for this religious establishment very particular privileges. The MS. before quoted says, "It was decreed at that time, by all the great men of England, as well secular as ecclesiastical, that the isle of Ely, which the holy virgin, Ethelreda, had possessed as her dower, and had now dedicated to the service of God, should not for the time to come suffer any diminution of its liberty, either by the king or bishop of the diocese."¹⁰ Of the zeal of the abbess to promote the interests of her institution, by a strict example of abstinence and devotion, we are informed by Bede. He says, that "from her first entrance on her office she never wore any linen, but only woollen garments; that she usually ate only once a day, except on the greater festivals, or in time of sickness; and, if her health permitted, she never returned to bed after matins, which were held at midnight, but continued her prayers in the church till break of day." However uncongenial such mortifications may appear to the natural feelings and duties of mankind, and however they may be uncalled for by the pure religion which they seek to exalt, there is something of heroic determination in their performance, which is well calculated to produce proselytes and imitators. The example of Ethelreda was of infinite avail in advancing the honour and prosperity of her institution; and before her death she numbered amongst her votaries many of noble and royal birth. Her eldest sister Sexburga, queen of Kent, and Ermenilda (daughter of Sexburga) queen of Mercia, accompanied by her daughter the princess Werburga, were members of the society under the government of Ethelreda; and each of them succeeded to the authority which she had established.

The whole isle of Ely, with all the profits arising from her jurisdiction, was settled by the royal foundress on her favoured institution. Wilfrid is stated to have obtained from the pope a confirmation of the immunities of her grant. She did not remain many years to perfect by her example the society which she had formed by her munificence. She fell a victim to a contagious distemper, which also proved fatal to

⁹ Lib. Eliensis.

¹⁰ It is supposed that by this national assembly was meant the synod of Herutford, held in 679, the year in which the monastery of Ely was founded.

many of her family, in the seventh year of her installation as abbess. She gave all her possessions to religious uses. Such a character may not receive a very exalted tribute of admiration from those who feel that christianity exacts not from its disciples any performance of devotional duties that shall exclude the affections, and extinguish the passions, which, being common to our nature, are at once fountains of human happiness, and monuments of divine goodness and wisdom. But if we regard the imperfect acquaintance with true religion which prevailed in those early ages of our church, if we consider the influence of gifted and venerable men upon their undoubting followers, and if we recognise the partial good which monastic institutions produced in a period of much intellectual darkness, we shall feel some respect for the enthusiasm of St. Ethelreda, and assign the origin of her ardent piety to the suggestions of a devout mind, wanting strength and cultivation to associate the feelings which looked towards heaven, with the humanities which adorn and gladden earth.

Sexburga, widow of Ercombert, king of Kent, the eldest sister of Ethelreda, was elected to the government of the monastery on the death of its foundress. The veneration which had induced this abbess to place herself under the spiritual guidance of her virgin sister, continued to be manifested in a manner very consonant to the superstitious piety of those credulous ages. The remains of St. Ethelreda very soon acquired the reputation of a miraculous power. Sexburga, penetrated with this conviction, and desirous to perpetuate such blessings for the society over which she presided, determined, sixteen years after her sister's decease, to translate her body to a conspicuous situation in the church of Ely. This determination was sufficiently important to merit the assistance of Wilfrid, then bishop of York; and the ceremony was accordingly performed with a miraculous success to which the monkish historians have lent an implicit credence.¹¹ Ermenilda, the daughter of Sexburga, was chosen abbess on the decease of her mother in 699. She was succeeded by her daughter Werburga, the last abbess whose name is recorded.

In the uninterrupted observance of the rules and discipline of St. Ethelreda the monastery of Ely continued for one hundred and ninety-seven years. The great irruption of the Danes in the year 870 was fatal to its splendour and prosperity. The isle of Ely was exposed to a naval invasion from those piratical enemies. They were at first

¹¹ The removal of St. Ethelreda's body was performed in the year 695, on the 17th of October, which day was long observed as a festival, and has still a place in our calendar. Bede affirms that the body was found perfectly uncorrupt; and this belief long prevailed; for the monks took especial care to prevent all proof of the contrary, by the most wonderful narratives of judgments which had befallen all who had ever presumed to violate the virgin's repose.

repulsed ; but having collected in greater numbers, under the command of one of their kings, they totally routed the inferior force of the brave islanders. Marching immediately to the monastery, they butchered all its peaceable inhabitants of every age and sex ; and having plundered its most valuable ornaments, set fire to the church and all the other monuments of Ethelreda's piety. This universal destruction was made a pretence by Burrhed, king of Mercia, to seize upon the whole revenues of this monastery, as well as of other religious institutions." These continued vested in the crown till the succeeding century. In common with the abodes of many other monastic societies which had been dispersed by the brutal violence of the Danes, the ruins of Ely were for a long time deserted. William of Malmesbury indeed states, and he is corroborated by the historian of Ely, that eight clerks of the foundation having repaired the aisles of the church, again established the public worship of God there, under the protection of the king of England. This christian patron was probably the glorious Alfred, who having succeeded to the principality of the island, as king of Mercia, chose that the divine offices should be again performed in so celebrated an abode of devotion, without the renewal of that magnificent establishment, which rather applied to the ostentation of man than to the glory of the Most High. The society so placed at Ely consisted of a college of secular clergy, who lived in the monastery with their wives and children, under the government of an arch-priest or president. This foundation was probably supported by voluntary offerings and oblations ; though it received several special grants of land from the crown, which the historian of this church has recorded.

The monastery of Ely owes its restoration to king Edgar. The influence of Dunstan, who was educated a monk, was exercised in promoting to the dignities of the church those who had the recommendation of belonging to his own profession. Ethelwold, a monk, and abbot of Abingdon, having been advanced to the see of Winchester, introduced the benedictine rule of monastic life as the regulation for all monasteries in the kingdom. By his persuasion king Edgar determined to restore the institution of St. Ethelreda ; and accordingly empowered this zealous bishop to repair the church and other buildings of Ely ; to exclude the secular clergy who had obtained possession of the monastery ; and to associate a competent number of monks to do honour to the munificence of the king's proposed establish-

12 Ingulphus, abbot of Crowland, in his history of that abbey, informs us of the several manors belonging to it, which this king seized as escheats ; as well as the possessions of other monasteries which he applied to the enrichment of his own treasury. Speaking of this appropriation of the revenues of the monastery of Ely, he says, " Beorrhedus Rextotam Helyensem insulam fisco suo applicavit."

ment¹³. By the royal charter of Edgar it appears that, in consideration of 60 hides of land, £100 of money, and one crucifix of gold, the king surrendered the whole district of the isle of Ely, twenty hides of land within the same, with the dignity and soke of the two hundreds within the isle, and five hundreds in Wichlaw, within the province of the East Angles¹⁴: to these were attached the power of trying all causes; the fines and forfeitures for transgression of the laws in all secular cases happening within the lands and manors of the monastery; the fourth part of the profits of the county of Grantaceaster (Cambridge); the villages of Meldeburn, Earningaford, and Northwold; also 10,000 eels, part of the royal revenues, due from the village of Wyllan: these endowments are stated to be for the maintenance and support of the monks, and to supply them with necessary food and clothing. The charter is dated at the royal village of Wlfamere, in the year of our Lord 970, the 13th of indiction, and the 13th of the king's reign¹⁵. The bishop, having by a former commission taken possession of the site of the monastery, introducing his monks and appointing an abbot, thus obtained for the foundation of Ethelreda an accession of power and importance, which enabled the religious edifices of Ely to rise from their ruins in that splendour of which the present remains of the conventual church may furnish an adequate conception.

The first abbot was Brithnoth, prior of Winchester. His diligence and skill in repairing the buildings of the monastery are highly commended. The church in particular was renewed with great care and expense. It is probable that the chief damage done to this building by the Danes was the conflagration of the roof; the outward walls, according to the "*Liber Eliensis*," wanted only a partial reparation. The church being finished, was dedicated with great solemnity by Dunstan, then archbishop of Canterbury. The original endowments of Edgar were only part of his benefactions; for he subsequently gave to this monastery the manor of Hetfield in Hertfordshire, and the village of Derham in Norfolk. An enumeration of the purchases of, and gifts to, the church of Ely from this time to the conquest, shews that it must have been one of the most richly endowed abbeys in the kingdom, as well as one of the most remarkable for its secular authority. The latter royal grant of the village of Derham gave rise to an occurrence

¹³ The original number of monks was 70; but from the Chamberlain's accounts it appears that from the year 1258 to 1533, the greatest number was 51, constantly varying as low as 32. After the plague in 1349, the number, including the prior, was only 23. Seven years before the dissolution of the monastery it only contained 36 monks and the prior.

¹⁴ The hundreds of Plomesgate, Wilford, Thridling, Carleford, Coles, and Loes in Suffolk; now called St. Ethelreda's Liberties.

¹⁵ The substance of this charter was originally given to the monastery of Ely by Ethelreda; but the one now recited is the foundation of the temporal power vested in the bishop, which has continued without intermission from the time of Edgar.

which singularly illustrates the ridiculous importance attached by the early churches to the relics of the pious dead. St. Withburga, a sister of Ethelreda, who founded a society of nuns, was buried at this village of Derham. The bishop of Winchester and the abbot of Ely being greatly desirous to obtain possession of her body, procured a royal licence for this mighty purpose; but apprehending the resistance of the inhabitants, they exercised a remarkable artifice for the completion of their desire. The abbot, with the stoutest of his monks, visited Derham, as for the administration of justice; he afterwards invited the inhabitants to a feast. While the unsuspecting people were rejoicing in the hospitality of their spiritual governor, the monks were busily employed in exploring the cemeteries of the church. Having found the saint, they all secretly set forward in the night with their singular treasure. The people had in the mean time discovered their loss; but they were unable to overtake the predatory monks till they had taken water at Brandon, twenty miles distant, where resistance was vain. The party arrived in triumph with their charge at Ely, where they were met by a solemn procession; and the body was deposited by the sides of their three other saints, Ethelreda, Sexburga, and Ermenilda. The immense advantage to the revenues of the abbey derived from the possession of these celebrated remains, will be best estimated by an historical acquaintance with the credulity which has always accompanied the worship of saints, and the selfish purposes to which it has been directed by the holy professors of imposture in its most profligate extent and variety. The first abbot of Ely, according to the chronicler of his church, was slain by the command of the infamous Elfrida. It is related that Brithnoth, having accidentally discovered the dowager queen in the performance of an act of sorcery, she endeavoured to prevent the disclosure of her crime by inciting the abbot to criminal familiarities. He resisted her advances, and fell a sacrifice to her revenge. Elfrida is stated to have confessed on her death bed that her servants murdered Brithnoth, by thrusting small heated irons under his arm-pits.

The second abbot, promoted in 981, was Elsin, "of a noble family, and much in favour with the king." His prudence enabled him to acquire many noble and wealthy benefactors to the monastery, warriors and penitents, virgins and widows, who either embraced the monastic rule, or added greatly to the wealth of this splendid establishment. He was succeeded by Leofwin, about 1019, who has left no memorials of his character or diligence, except that he was deposed by his monks, and reinstated by the pope. Leofric, the fourth abbot, was promoted by king Canute in 1022. His successor, Leofsin (also appointed by Canute), if he was sufficiently careful to forward the

acquirement of wealth for his abbey, was also zealous to advance its reputation for learning and discipline. This abbot, with the king's consent, let out many of the estates to tenants, on condition that the monastery should be furnished with all required provisions during certain weeks. His influence with Canute also procured him the appointment of one of the three chancellors of the king; in consequence of which that monarch frequently visited the abbey, contributing as much to its riches as to its splendour and reputation. During his administration Alfred, the son of Ethelred, who had been cruelly persecuted by Harold for his pretensions to the throne, died at Ely, in the custody of the monks. Wilfric, the sixth abbot, raised to that dignity by his kinsman Edward, 1045, obtained a charter from that monarch, confirming all the possessions and immunities of the church of Ely. He governed the abbey with great reputation for many years; but being at length tempted to make a private transfer of some of the property of the abbey to his brother Guthmund, he was detected by the monks, and retiring from his authority, died in great perturbation. Guthmund refusing to surrender these lands so dishonestly obtained, held possession of them during his life; and they were finally lost to the church by falling into the hands of Hugo de Munford, a Norman knight. Thurston, the seventh abbot, who was appointed by Harold, is remarkable for having long resisted the Norman conqueror in his attempts upon the Isle of Ely. But the monastery having suffered as much from the English lords and their followers as from the besieging Norman, the abbot and his monks privately submitted to William, and enabled him by their advice to subdue the island. The Norman bore the abbey no good will for its resistance; but the unimpeachable character of Thurston prevented his deprivation. He was succeeded in 1072 by Theodwin, a monk of Jumiege, well known in the Norman court, who had the spirit to refuse his preferment till the conqueror restored the valuable furniture of the church, which he had seized. The administration of the abbey was for seven years held by Godfrey, a monk, during a vacancy.

The appointment was granted, in 1081, to Simeon, a venerable old man, who was related to the king, and had been prior of Winchester. He is to be principally noticed here as having laid the foundations of a new conventual church, the present cathedral¹⁶.

¹⁶ The readiness of the Normans to apply the wealth which they had acquired by conquest to the erection of religious buildings in their own taste, leaving the Saxon edifices to a premature decay, is sufficiently known to every one acquainted with ecclesiastical antiquities. A new church must have been totally unnecessary in the time of Simeon, if we may judge from the solidity of the present remains of the old conventual church, and from the circumstance that an additional building was added to the east end of that fabric, 21 years after the foundations of the present cathedral had been laid, an unnecessary work if the original building had been too greatly decayed for the performance of the divine offices.

This great work was left unfinished at his death, in 1093. The abbey lands and estates were then let to farm by the rapacity of the ministry of William Rufus. On the accession of Henry, the conqueror's younger son, the liberties of the church were immediately restored. The vacant abbey of Ely was bestowed on Richard, a noble Norman, on the day of the king's coronation, 1100. Two years after his appointment to this office, he was deprived of his dignity in a council at Westminster, through some court intrigues against his family; but, being reinstated by a bull of the pope, he was again admitted into the king's favour; and diligently applied himself, on his restoration, to the completion of the new church. The eastern part of this building being perfected in 1106, on the 17th of October in that year, the bodies of the saints were solemnly translated from the old church to the new. How far this abbot proceeded in his architectural labours has not been satisfactorily ascertained. The choir which he finished extended from the east end through the great cross, and took in also two arches of the nave. Bentham conjectures that the whole east end, with the cross, and the tower in the intersection of the cross, as well as the two arches of the nave, were completed in his time. The compiler of the Ely MS. who wrote in the reign of Henry I. declares, that for exquisite skill in the construction, and for elegance of form, this church was equal to any in the kingdom. This abbot by his influence prepared the way for the honour which was afterwards conferred upon his abbey, of being raised to an episcopal see. This elevation was procured by the address of Hervey, bishop of Bangor, who was appointed, in 1107, to the administration of the abbey, after the death of Richard. Having ingratiated himself with the monks, and obtained their acquiescence in his views, after various difficulties, to remove which he undertook a journey to Rome for the pope's consent, he at length, in 1109, obtained from the king his royal charter, granted in solemn council at Nottingham, for converting the abbey of Ely into a bishopric. The ostensible reason for this procedure was, that the diocese of Lincoln was too extensive. On this change, the bishop's authority over the monks did not wholly cease; though their especial government devolved upon the prior, yet the bishop was still considered their superior¹⁷. Hervey, immediately on his promotion, obtained a confirmation of the royal charters to the church of Ely, as well as other privileges for his see. But he was not wanting in making very advantageous terms for himself and his successors, by a division of property, of which the monks very bitterly

¹⁷ In Ely cathedral there is no episcopal stall. The bishop occupies the seat of the abbot, and the dean that of the prior.

complained. Hervey died in the year 1131, and was buried in his own cathedral.

Of the bishops from this period to the reformation, our limits will only allow us to make a very brief mention. These dignitaries, as well as many of the archdeacons and other officers of the church of Ely, comprise an unusual number of men distinguished for their high birth and civil talents¹⁸. The second bishop, Nigellus, was a baron of the exchequer, both under Stephen and Henry II. Geoffrey Ridel, his successor, was a liberal benefactor to his cathedral. He repaired with silver St. Ethelreda's shrine, gave several rich vestments, ornamented the choir with paintings, and carried on the new work and tower at the west end of the church, almost up to the top. William Longchamp, the fourth bishop, arrived at an union of higher dignities than perhaps any other subject of this kingdom. Under king Richard he was chief justice of the southern part of England, protector of the realm, chancellor, and legate of the pope. Eustachius, the fifth bishop, was one of the dignitaries who accepted from the pope the task of publishing the act of excommunication against John; he fled the kingdom and was outlawed. On the king's disgraceful submission he was restored to his benefices. He was liberal to the church of Ely, and the building of the west part of the cathedral, called the galilee, is ascribed to him. Hugh Northwold, the eighth bishop, was equally distinguished for his piety, learning, and magnificence. He did important services to his see, and laboured to promote the advancement of knowledge and religion. He founded that magnificent part of the cathedral called the presbytery, on which work he was employed sixteen years, completing it at an expense of upwards of £5000, a sum which would effect as much at that period as £100,000 of our present currency. He also finished the great western tower, and built a considerable part of the episcopal palace. Hugh de Balsham, the tenth bishop, founded at Cambridge the college of "the scholars of the bishops of Ely." This was the first endowed college of that university. John Hotham, the sixteenth bishop, who was consecrated in 1316, was a liberal benefactor to the church of Ely; he was a man of great talents and influence, being employed in many important embassies, and holding the dignities of treasurer of the exchequer and lord chancellor. He appointed Alan de Walsingham, sub-prior of the convent, sacrist of the church. The superintendence of the buildings was one of the duties of this officer. De Walsingham was eminently qualified

¹⁸ Several of the monks of this institution were advanced to eminent situations. Of the inferior members of this monastery, the celebrated Alexander Barclay, the author of the "Ship of Fooles," has best merited the remembrance of posterity by his learning and talents. In the title to his "Myrrour of Good Manners," he is called "a priest and monk of Ely."

for his appointment, and has left a noble specimen of his architectural skill in the octagon and lantern, which were built under his direction, to supply the place of an old tower which had fallen in. These were erected at the expense of the convent. Bishop Hotham finished the presbytery at his individual charge. Simon de Montacute completed some magnificent works which his predecessor had begun, particularly the dome and lantern, and the St. Mary chapel, now Trinity Church. Thomas L'Isle, appointed to the see by the pope in 1340, rendered himself exceedingly unpopular by his pride and severity; he appears to have been a man of violent passions: finally he fled beyond sea, and died in obscurity, after his temporalities were forfeited for having concealed a murderer. Lewis de Luxemburgh, archbishop of Rouen, was appointed to the diocese by Henry VI. as a reward for his faithful services to the English cause in France. He was afterwards created a cardinal. The celebrated cardinal Bouchier succeeded de Luxemburgh. John Morton was elected to the bishopric in 1478; he subsequently received the highest secular and ecclesiastical honours under Edward IV. and Henry VII., being lord high chancellor, and archbishop of Canterbury. He was a munificent friend both to the church and the Isle of Ely, having bequeathed his silver cross and episcopal mitre to the one, and conferred a more important benefaction on the other, by making a navigable cut from Wisbech to Peterborough. His successor, John Alcock, was a divine of great learning and taste; his architectural skill is eminently displayed in the beautiful chapel which he erected for himself in this cathedral. Richard Redman was a prelate of liberality and talents; his charity was abundant, though somewhat ostentatious; for in his journeys, if he staid but an hour in a town, he caused a bell to be rung, to summon the poor to partake of his benevolence. James Stanley, the thirtieth bishop, is memorable for his incontinency; as the era of the reformation approached this vice was not so easily tolerated as in the less scrutinizing ages of the Romish church; bishop Godwin is accordingly so severe upon the character of this prelate, that he says, "he died without performing any one thing deserving to be remembered." Nicholas West, his successor, has been abundantly complimented in dedications and other panegyrical works; his praises might be a little advanced by the unparalleled splendour which he maintained in his establishment. He built the elegant and exquisitely finished chapel at Ely, known by his name, where he was interred. Thomas Goodrich, the next bishop, was one of the most zealous reformers. Under his injunctions all images, relics, and shrines at Ely were obliterated and destroyed. But he is supposed to have temporized a little in his religious professions,

as he was suffered to retain his bishopric on the accession of queen Mary. Thomas Thirlby, the last popish bishop of this see, was a discreet and humane man, not violently bigoted against the professors of a different faith. He shed many tears on being compelled to degrade Cranmer, previous to his martyrdom. He was deprived of his see, and committed to the Tower for refusing the oath of supremacy; but was subsequently released, and died contentedly at Lambeth¹⁹.

With the fall of the Romish church in England, the dissolution of monastic institutions, and the appropriation of their possessions to the purposes of the state, ceased that display of magnificence in ecclesiastical architecture which had indicated the amazing wealth of the conventual churches. We have no longer therefore to expect from the prelates of Ely such a munificent application of their diminished riches as might compare with the bounty of a Ridel or a Hotham. We must pass slightly over their histories, although they comprise some of the most eminent divines of the English reformed church. The two first protestant bishops, Cox and Heton, were destined to the bitter mortification of seeing their most valuable possessions gradually alienated to the crown. Lancelot Andrews, who was elected to this see in 1609, one of the principals in the new translation of the Bible, was a prelate of extensive learning and unblemished integrity. Matthew Wren, a zealous adherent of Charles I. was confined in the Tower by the republicans for eighteen years. Francis Turner was one of the seven bishops who immortalized themselves by their resistance to the arbitrary power of James II.; but a conscientious regard to the allegiance which he had sworn to that sovereign, however unworthy, prevented his taking the oaths to William III.; he was accordingly deprived of his bishopric. The famous Simon Patrick was his successor; the high merit of his writings is too universally acknowledged to require any eulogium. Bishop Fleetwood is remarkable for his honest and ardent hostility to the arbitrary principles and unconstitutional designs of the ministry of 1712; his preface to four sermons was burnt by a vote of the House of Commons. His zeal for the protestant succession was rewarded by his promotion to the see of Ely, by George I. Bishop Mawson, who was preferred to this diocese in 1754, was a liberal promoter of the repairs and decorations of his cathedral, and he had the merit of adequately estimating and rewarding the learning and diligence of Mr. Bentham. Bishops Keene and Yorke were considerable benefactors to the see.

Of fifty-two bishops of Ely, half have been consecrated to the see,

¹⁹ The possessions of the monastery, at the time of the dissolution, were estimated at 1084*l.* 6*s.* 9½*d.* clear yearly value, according to Dugdale; and 1301*l.* 8*s.* 2*d.* according to Speed.

and half translated from other dioceses. The vicinity to Cambridge has filled the prebendal stalls of this cathedral with men of learning and eminence. Fifteen, out of twenty-one deans, have been heads of houses at Cambridge.

It remains for us briefly to describe the existing state of the ecclesiastical edifices. There appears very strong presumption that we may refer part of the present remains of the conventual church to the time of Ethelreda : without entering into the discussion of this question, the whole must be acknowledged to be a most venerable ruin. These remains furnish very ample and perfect specimens of the Saxon style of architecture. They consist of " ten columns on each side of the nave, alternately cylindrical and octagonal, and the octagonal ones alternately with a side and an angle in front." The mouldings of the arches are profuse. The form of the circular windows over the arches is distinct, although they are bricked up. The passage from the nave to the choir is through a low arch. There have neither been a tower or transepts at this part ; a proof, according to Millers, of its erection prior to the age of Edgar. A little beyond is a curious arch, supported by singularly slender columns, which was the north entrance. At the end of the church is a remarkable vault, which Mr. Millers pronounces to have been erected A. D. 1102²⁰.

The cathedral of Ely, in its present state, at once impresses the observer with an idea of grandeur, rather from the magnitude than the harmony of its parts. The height of the tower, the addition of the portico, and the want of the north wing, destroy that sense of beauty which results from arrangement and proportion. The original plan was doubtless regular ; but the bad taste of one period, and the comparative poverty of another, have left this cathedral a noble and highly finished, but a scattered and disproportioned monument of ecclesiastical magnificence. The original tower was of bishop Ridel's erection ; the whole of his work is Norman. About two centuries after his time sixty-four feet were injudiciously added to the height of this structure. It is probable that this additional incumbent weight crushed the north transept. It has since been a frequent source of alarm and expenditure. The portico, called the galilee, which is conjectured to have been erected by Eustachius, is a very beautiful specimen of the early English style. The name of this building is derived from the circumstance, that the penitents used here to sit while they waited their re-admission into the bosom of the church : as Galilee is that

²⁰ The following were the interior dimensions of the conventual church : length from west to east, 158 feet 3 inches.—The nave, 105 feet.—The chancel, 49 feet 8 inches.—Breadth of the nave, including the side aisles, 41 feet.—Breadth of the choir, 39 feet 6 inches.—Height of the nave, 33 feet.—Height of pillars in the nave, 10 feet.—Pillars in the chancel, 8 feet 4 inches.

part of the Holy Land most distant from Jerusalem, so is this edifice the most remote from the sanctuary. The south-west transept, though possessing many beauties, is used as a depository of materials for repairs, and other lumber. The nave produces an effect of sublimity from its amplitude and simplicity. Bentham assigns the year 1174 as the date of its completion. The columns are higher and the arches loftier than those of even a later period. The whole construction of the roof is visible to the leads; this adds to the lightness, but takes away from the grandeur of the stone work. The side aisles of the nave are formed by a range of semicircular small arches and pilasters; a few of these are of the original form; the remainder are the production of later ages. The transepts are part of the original fabric; they have each a middle and two side aisles; the columns and arches are like those of the nave; with the exception of one simple cylindrical shaft in each, of which no other specimen occurs in the whole building. The octagon and lantern are most noble works. In the four longer sides four lofty arches open into a principal part of the church; the lower arches on the shorter sides open obliquely into the aisles. The arches are supported by columns of that elegantly clustered and conjoined form which had been newly introduced at the period of this erection. The embellishments unite elegance with simplicity. On a cluster of slender columns between each arch, are represented in relief, portions of the life of St. Ethelreda, already mentioned. The ante-choir is highly embellished; the tracery-work is of exquisite delicacy. The choir is a most beautiful specimen of harmonious and graceful architecture. The east end is particularly beautiful. The great window is divided into two tiers of lights; the lower of three, the second of five: these were formerly adorned with painted glass, but this was destroyed in the general hostility of the first reformers towards popish ornaments; adding to the regret to be felt in the consideration that so glorious a triumph was disgraced by a tasteless and wanton destruction. The presbytery was formerly occupied by sepulchral memorials; these have all been removed, except the monuments of bishop Gray, and Cardinal de Luxemburgh²¹. The other parts of the cathedral are rich in monumental sculptures; but many tombs and inscriptions were broken up or defaced by the zeal or the avarice of reformers or republicans. Of fifty-two bishops of Ely, thirty-five are ascertained to have been buried in the cathedral, and two in the lady chapel. There are memorials remaining of only twenty. The side aisles are particularly

²¹ The choir was removed to its present situation during the episcopate of bishop Mawson, who contributed 1000*l.* to this improvement. The design of this alteration was supplied by the architectural skill of Mr. Essex; the superintendence of the work was confided to the zealous diligence of Mr. Bentham.

distinguished for the variety and elegance of their decoration. The separation of bishop Northwold's from bishop Hotham's work in the north aisle is marked by piers combining the two sorts of columns used in the respective periods when the fabrics were erected. The line of separation in the vaulting is also sufficiently observable. The chapel of bishop Alcock, an elaborate but not very beautiful specimen of the florid style, is at the east end of this aisle. At the east end of the south aisle is the light, graceful, and exquisitely finished chapel of bishop West, erected in 1534.

The other remains of the wealth and magnificence of the abbey of Ely are, Trinity church, the cloister and chapter-house, the deanery and connected buildings, prior Crauden's chapel, and the ruins of the conventual church already described. St. Mary's church, the Grange, and St. John's Hospital, were also particularly connected with this splendid monastic abode.

DIMENSIONS OF THE CATHEDRAL.

The whole LENGTH from west to east 517 feet; the galilee, or western portico 40 feet; the western tower 48 feet; the nave 203 feet; crossing the octagon 71 feet 6 inches; the ante-choir 53 feet; the choir 101 feet; the length of the transept from north to south 178 feet 6 inches.—BREADTH of the nave with the side aisles 73 feet 6 inches; breadth of the ante-choir or sermon place 76 feet 6 inches; clear diameter of the octagon from one pillar to the opposite 65 feet 4 inches.

DESCRIPTION OF THE PLATES.

Plate 1. Displays the South Transept, together with part of the Nave, the Octagon and Lantern.

This View is taken from the Dean's garden.

Plate 2. The East end (an interesting specimen of the early English style of architecture); the Octagon and Lantern; and part of the great Western Tower in the distance. On the left are seen some of the Prebendal Houses.

Plate 3. The Prior's Entrance, situated within the Dean's garden. This magnificent Norman door-case formerly afforded an entrance to the cathedral, at the south-west corner, but is now kept closed. The ornaments are various and elaborate. It will be observed, that the central sculpture within the head of the arch is circumscribed by that geometrical figure, formed by two equal circles, cutting each other in their centres, which was so frequently introduced in the sacred carvings of the middle ages, and is believed to have had a mysterious meaning, now unknown.

Plate 4. Exhibits the North side of the Cathedral, with the Lady Chapel; which building was given, after the reformation, to the parish of the Holy Trinity, and is now called Trinity Church.

Plate 5. An Interior View from the Nave, shewing part of the North Transept; the clustered Piers which support the octagon; together with part of the Choir, and its Screen.

Plate 6. This View is taken from St. Mary's Churchyard, and represents the great, or Western, Tower, with two octagonal Towers that flank it on the south side (those on the north being now demolished). In the centre is seen part of the Lantern. The building partially disclosed beneath the towers of the cathedral is the Bishop's Palace.

Plate 7. A South-east View of the Cathedral; shewing the outer part of the Eastern Cloister; part of the South Transept, with the Entrance from the South; the Nave; and the three Western Towers. In the distance is seen part of the Bishop's Palace.

Plate 8. North Front of the Bishop's Palace, constituting the most ancient part of that edifice, no portion of which is of an earlier date than the latter end of the 15th century. The wings were erected at that time, by Bishop Alcock. In the distance is shewn part of the Deanery.

Plate 9. The Vignette Title to the second Volume. This View is taken from within the west porch, and shews the Grand Entrance to the cathedral. The building seen without is the Episcopal Palace.

ELY.

ABBESSES.

St. Etheldreda	673	St. Ermenilda	699	St. Werburga
St. Sexburga	679			

ABBOTS.

Brithnoth	970	Leofsin	1029	<i>Abbacy vacant Six Years.</i>	
Elsin	981	Wilfric	1045	Simeon	1081
Leofwin	1019	Thurstan	1066	Richard	1100
Leofric	1022	Theodwin	1072		

BISHOPS.

Hervey	1109	Simon Langham	1362	Martin Heton	1599
<i>Vacant Two Years.</i>		John Barnet	1366	Lancelot Andrews	1609
Nigel	1133	Thomas de Arundel	1374	Nicholas Felton	1619
<i>Vacant Four Years.</i>		John Fordham	1388	<i>Vacant a Year & Half.</i>	
Geoffry Ridell	1174	Phillip Morgan	1426	John Buckeridge	1628
William Longchamp	1189	<i>Vacant Three Years.</i>		Francis White	1631
Eustachius	1197	L. de Luxemburgh	1438	Matthew Wren	1638
<i>Vacant Five Years.</i>		Thomas Bourchier	1443	Benjamin Laney	1667
John de Fontibus	1220	William Gray	1454	Peter Gunning	1674
Geoffry de Burgh	1225	John Morton	1478	Francis Turner	1684
Hugh de Northwold	1229	John Alcock	1486	Simon Patrick	1691
William de Kilkenny	1254	<i>Vacant One Year.</i>		John Moore	1707
Hugh de Balsham	1257	Richard Redman	1501	William Fleetwood	1714
John de Kirkeby	1286	<i>Vacant One Year.</i>		Thomas Greene	1723
William de Luda	1290	James Stanley	1506	Robert Butts	1738
Ralph de Walpole	1299	Nicholas West	1515	Thomas Gooch	1748
Robert de Orford	1302	Thomas Goodrich	1534	Matthias Mawson	1754
John de Ketene	1310	Thomas Thirlby	1554	Edmund Keene	1771
John Hotham	1316	Richard Cox	1559	James Yorke	1781
Simon de Montacute	1337	<i>Vacant nearly Twenty Years.</i>		Thomas Dampier	1808
Thomas L'Isle	1345			BOWYER E. SPARKE	1809

PRIORS.

Vincent	1109	Rob. de Leverington	1259	William Walpole	1397
Henry		Henry de Banceis	1271	William Powcher	1401
William	1133	John de Hemingston	1273	Edm. Walsingham	1418
Tombert	1144	John de Shepreth	1288	Peter de Ely	1425
Alexander	1154	John Saleman (2)	1291	William Wells	1430
Soloman	1163	Robert de Orford	1299	Henry Peterborough	1462
Richard (1)	1177	William de Clare	1302	Roger Westminster	1478
Robert Longchamp	1194	J. de Freshingfield	1303	Robert Colville	1500
John de Strateshete	1197	John de Crauden (3)	1321	William Witlesey	1510
Hugh	1200	Alan de Walsingham	1341	William Foliott	1516
Roger de Brigham	1215	William Hathfield	1364	John Cottenham	1516
Ralph	1229	John Bucton	1366	Robert Wells (4)	1522
Walter	1241				

DEANS.

Robert Steward (5)	1541	Richard Love	1660	Charles Roderick	1708
Andrew Perne (6)	1557	Henry Ferne	1660	Robert Moss (8)	1713
John Bell	1589	Edward Martin (7)	1662	John Frankland	1729
Humphrey Tindall	1591	Francis Wilford	1662	Peter Allix	1730
Henry Cæsar	1614	Robert Mapletoft	1667	Hugh Thomas	1758
William Fuller	1636	John Spencer	1677	William Cooke	1780
William Beale	1646	John Lamb	1693	WILLIAM PEARCE	1797

(1) Wrote a history of Ely, and other books mentioned by Bale.

(2) Afterwards bishop of Norwich, and Lord High Chancellor of England.

(3) A great encourager of learning, and of the liberal arts.

(4) Very active in promoting the surrender of religious houses to the king.

(5) A ready time-server in all religious changes.

(6) A man of wit and learning.

(7) A considerable sufferer in the civil war.

(8) An acute disputant in the university of Cambridge, and an admirable preacher.

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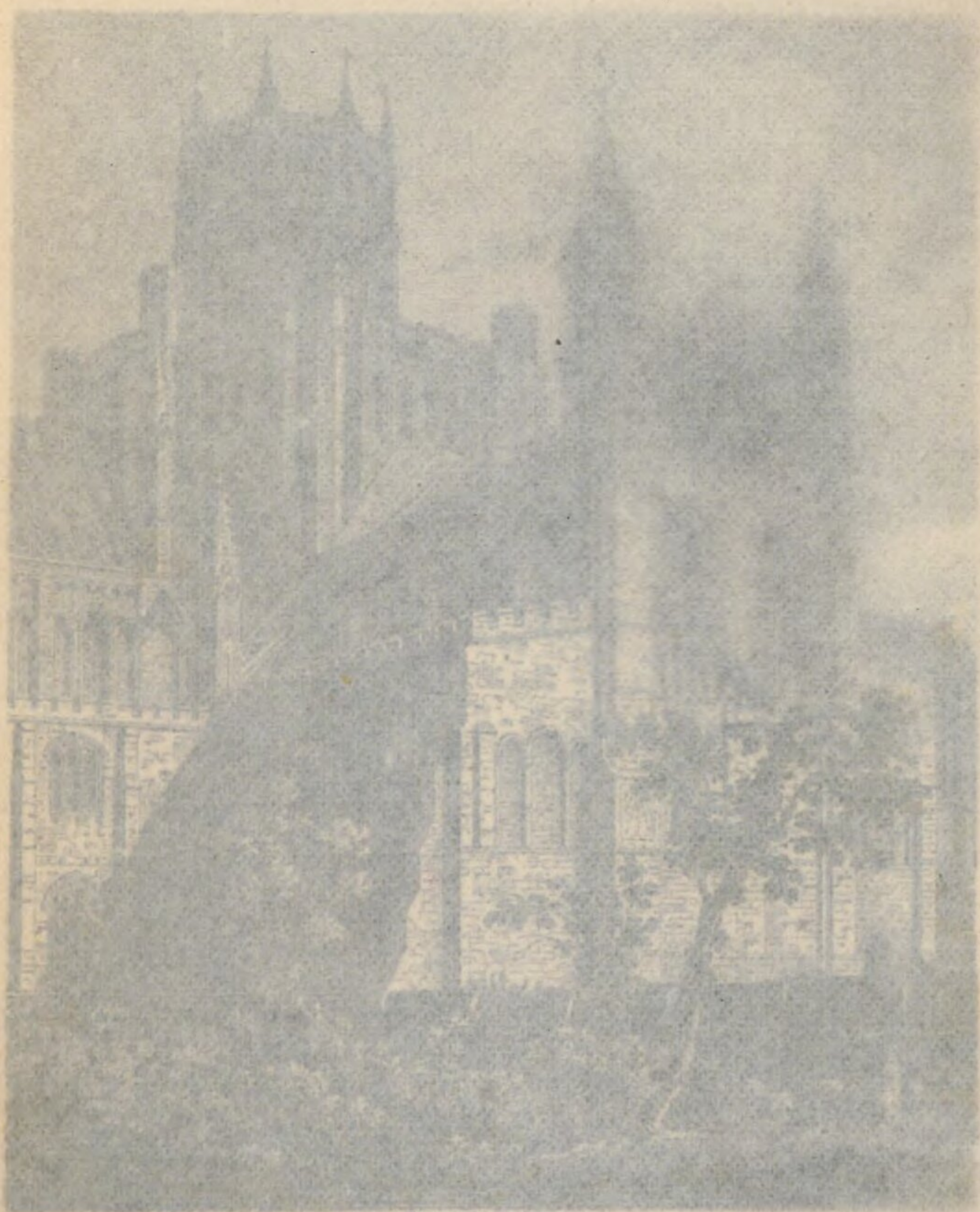
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South Transept City Cathedral

*South Transept City Cathedral
 To the Rev. W. F. Fane, D.D., Bishop of the Diocese of
 This Plate is respectfully
 by his Obedient Servant, Wm. F. Fane*

Pub. Dec. 1871 by Shepard Peck & Son, Boston, U.S.A.

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Herulford, synod of, assembled the same year in which the monastery was founded, 71 N. Hymn, commencement of one in praise of the marvellous virginity of St. Ethelreda, 72 N.

Images, relics, and shrines, destroyed by order of bishop Goodrich, 73.

Liber Eliensis, a fine MS. of the twelfth century, 74 N.; contains an account of the principal events in the monastery, 75. Leofwin, abbot, deposed by his monks, and reinstated by the pope, 76. Lisle, Thomas, appointed

to the see by the pope, 77; his temporalities forfeited for having concealed a murderer, 78.

Miracles performed by the remains of St. Ethelreda, 79. Monks, of Ely, their number from the chamberlain's accounts, 80 N.; several of them advanced to eminent situations, 81 N. Morton, John, elected to the bishopric in 1476, 82; receives the highest secular and ecclesiastical honours, 83; makes a navigable canal from Wisbech to Peterborough, 84.

Nigelus, bishop, a baron of the exchequer, 85.

Paintings in the choir presented by Geoffrey Ridel, 86. Piety, mistaken, remarkable instance of, 87. Presbytery, founded by Hugh Northwold, 88; finished by bishop Hetham, 89; formerly occupied by sepulchral memorials, 90. Portico, called the gallies, a very beautiful specimen of early English architecture, 91; supposed to have been erected by Eustachius, 92; derivation of its name, 93. Plates, description of, 94. Priors, list of, 95. Polychronicon, by Higden, extract from, 96 N.

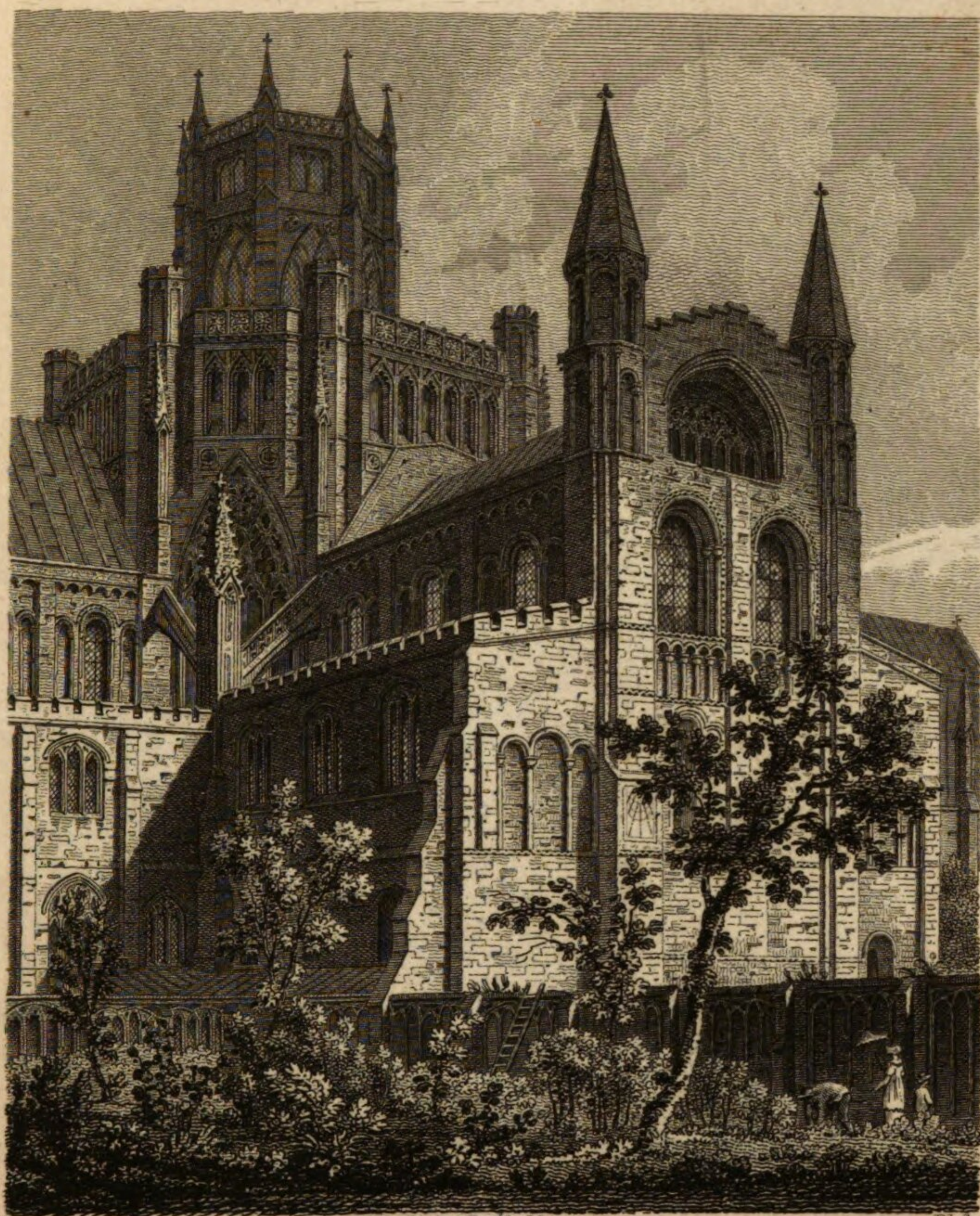
Reformers, first, their triumphs disgraced by a tasteless and wanton destruction, 97. Ridel, Geoffrey, a liberal benefactor to the cathedral, 98; repairs with silver St. Ethelreda's shrine, 99. Richard, a noble Norman, appointed abbot on the day of the king's coronation, 100; deprived of his dignity, 101; reinstated by a bull of the pope, 102; finishes the choir, 103.

Saxburga, widow of Ercombert King of Kent, elected to the government of the monastery, 104; causes the removal of her sister's remains to a conspicuous place in the church, 105. Shrine, of St. Ethelreda, repaired with silver, 106. Stanley, James, memorable for his incontinency, 107; his character described by bishop Godwin, 108. Sculpture, eight pieces of, on the pillars supporting the dome and lantern, 109. Stall, no episcopal one in Ely cathedral, 110 N. Simon, abbot, lays the foundation of the present cathedral, 111.

Thurston, abbot, remarkable for having long resisted the Norman Conqueror, 112. Tower, great western, finished by bishop Northwold, 113. Turner, Francis, one of the bishops who opposed the arbitrary power of James II., 114; deprived of his bishopric, 115. Tullyby, Thomas, committed to the tower, 116.

Vault, remarkable one at the end of the church, 117.

West, bishop, builds an elegant chapel where he was interred, 118. Withburga, St. sister of Ethelreda, buried at the village of Derham, 119; her body stolen by the abbot of Ely, 120. Wilfric, abbot, governs the abbey with great reputation for many years, 121; detected by the monks in making a private transfer of property to his brother Guthard, 122. Window, great, formerly adorned with painted glass, 123; destroyed by the first reformers, 124. Walsingham, Alan de, appointed sacrist of the church, 125; a noble specimen of his architectural skill in the octagon and lantern, 126. West, bishop, builds an elegant chapel, where he was afterwards interred, 127.

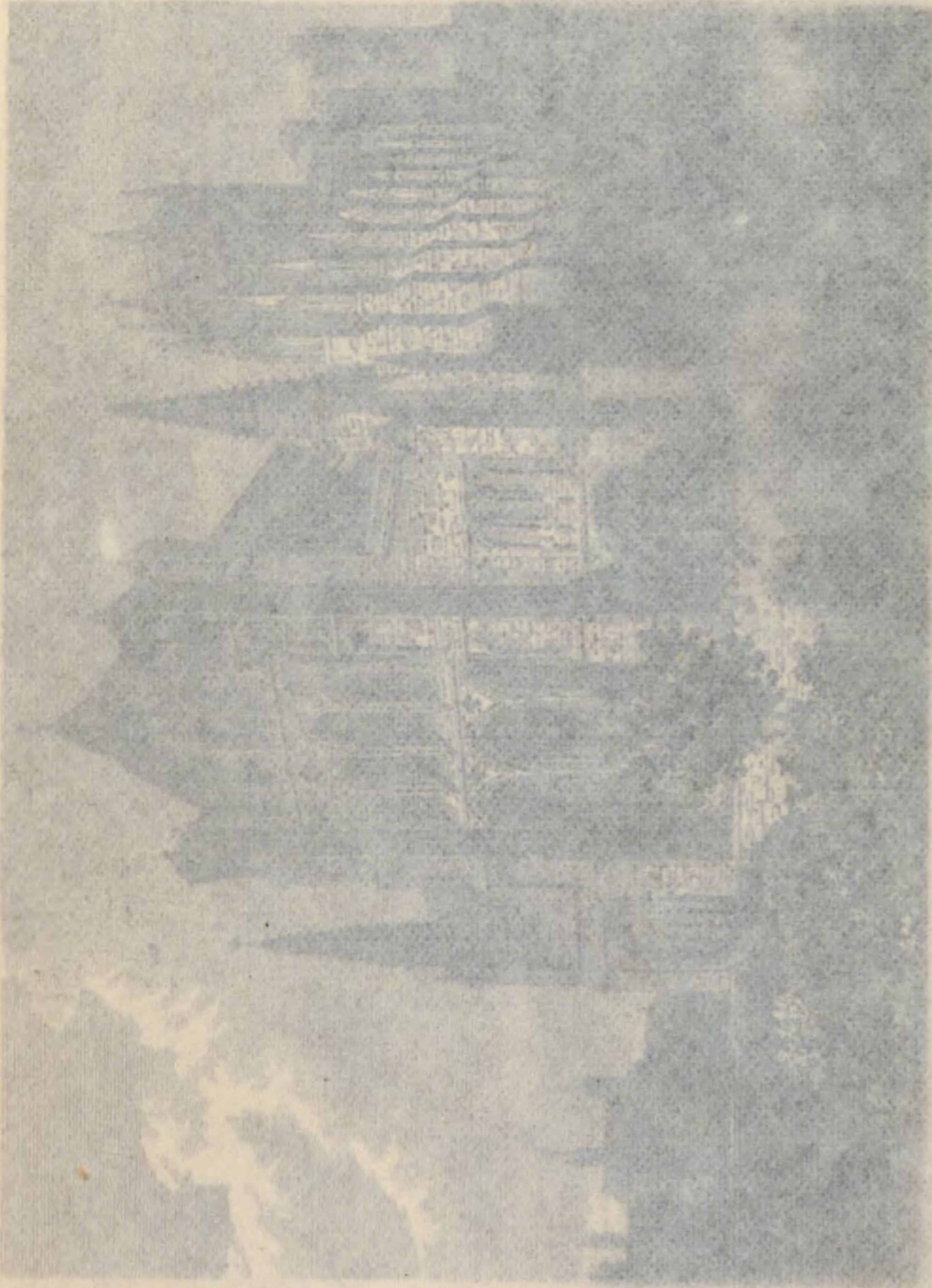


Drawn & Eng^d by J. Storer.

PL. I.

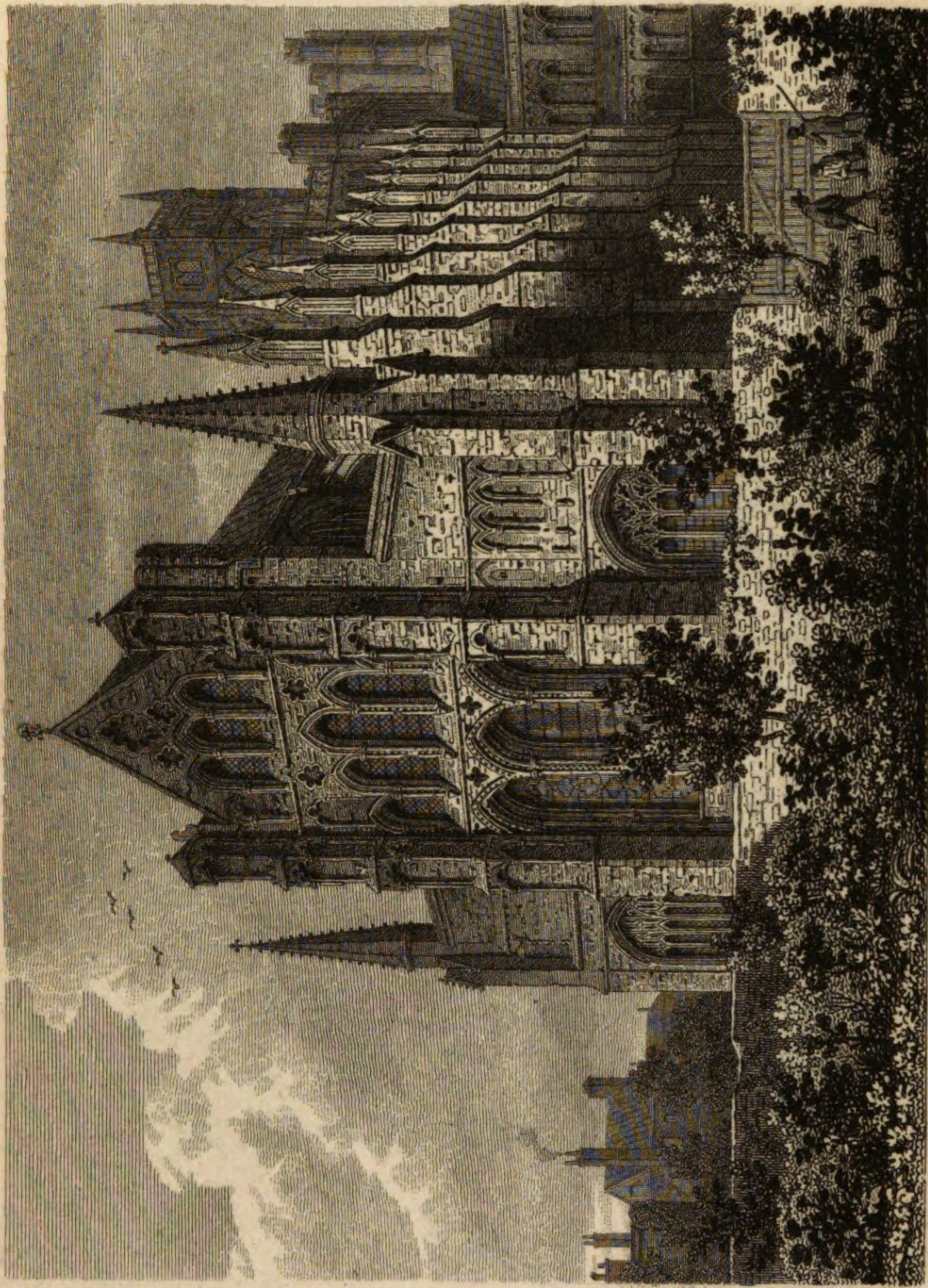
*South transept Ely Cathedral.
To the Rev^d W^m Pearce, D.D. Dean of Ely,
This Plate is Respectfully inscribed
by his Obliged Humble Serv^t J. Storer.*

Pub^d Oct. 1817 by Sherwood Neely & Jonas Paternoster Row.



End of City

Published by the Board of Education, New York City

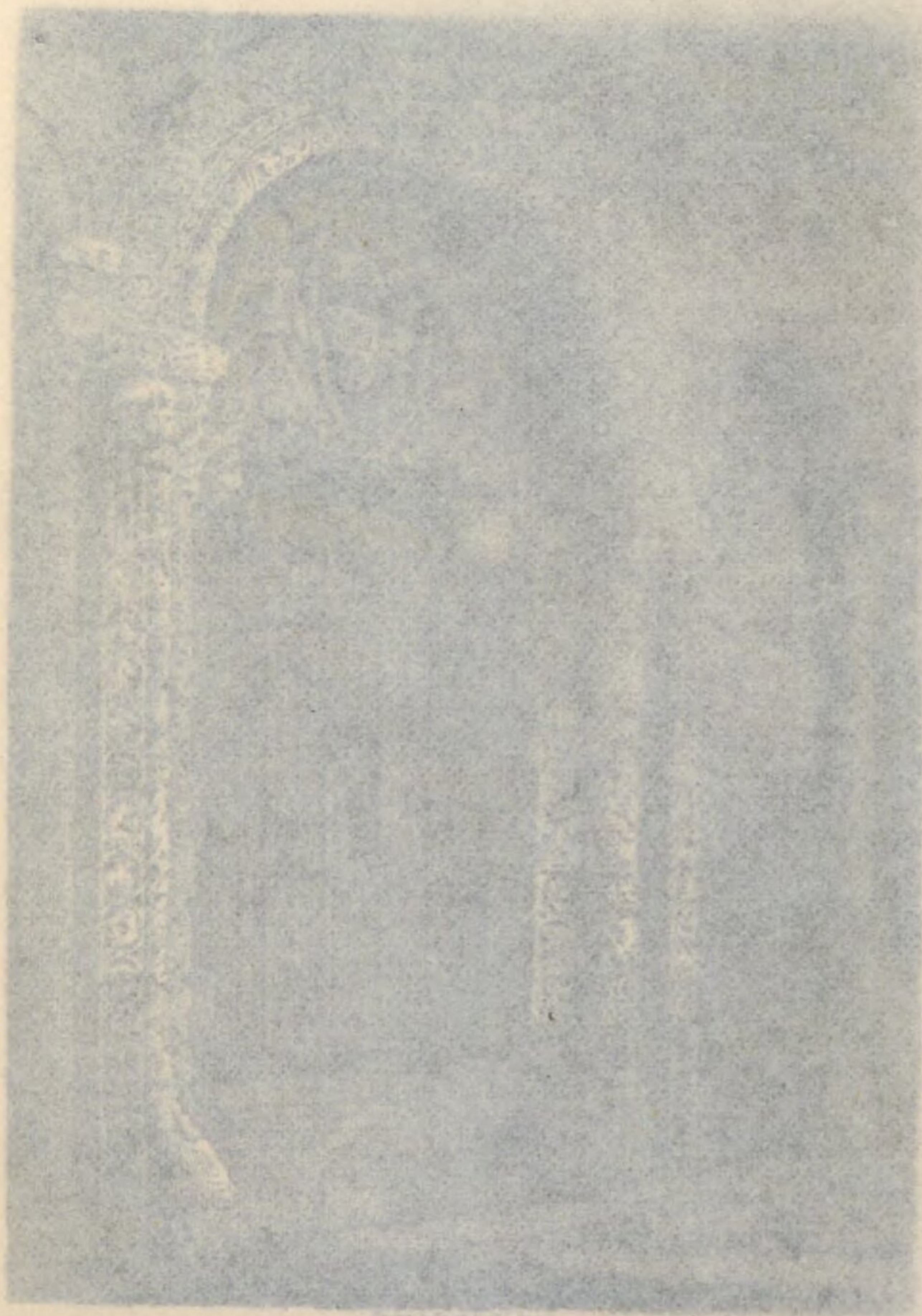


Drawn & Eng'd by J. Storer.

Pl. 2.

W. End of Ely Cathedral.

Published Oct. 1. 1817, by Sherwood, Neely & Jones, Paternoster Row.



From a distance by the river

The Piers Entrance, Ely

Published for the Ely Piers & Harbour Committee

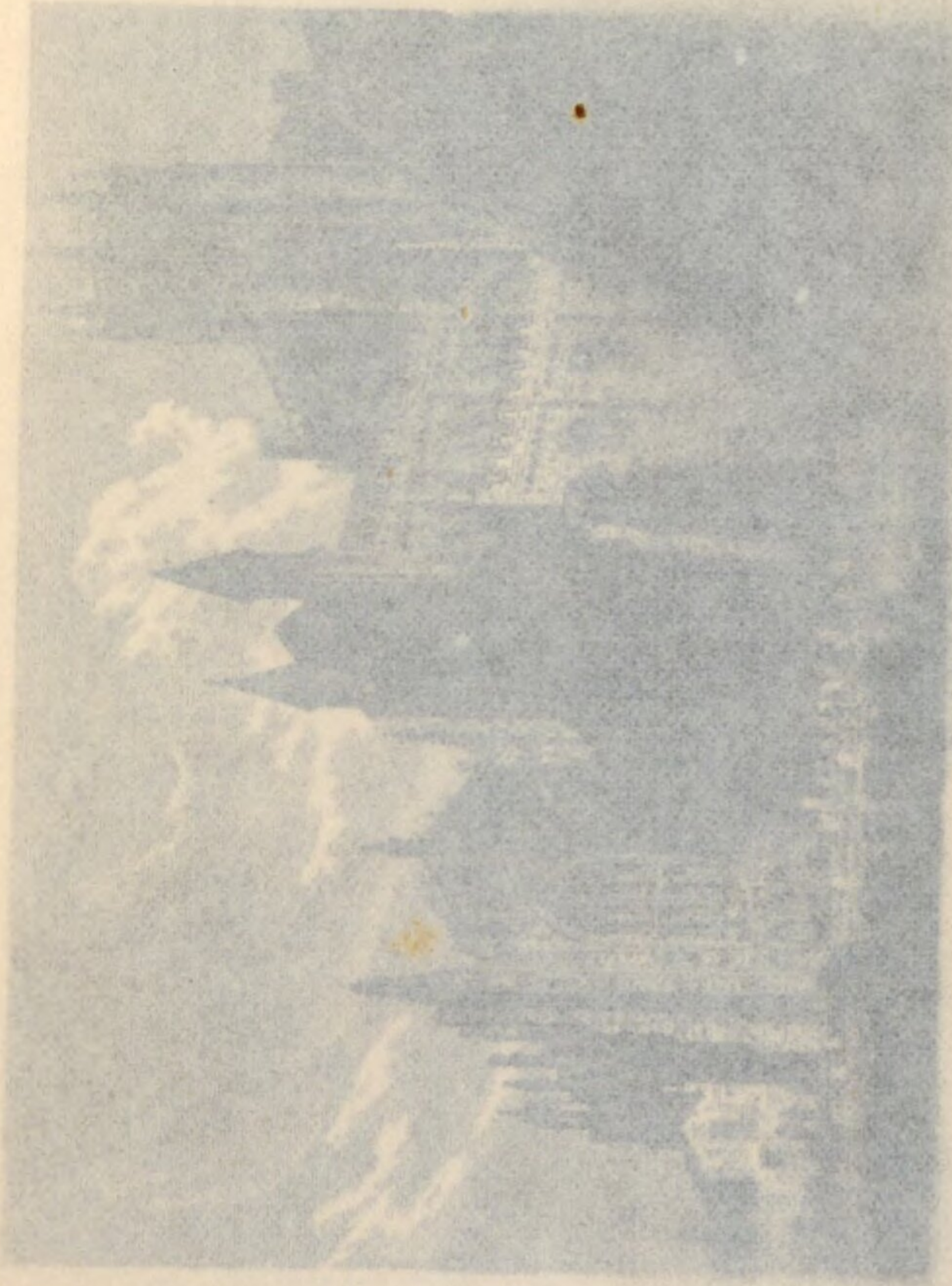


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Pl. 3.

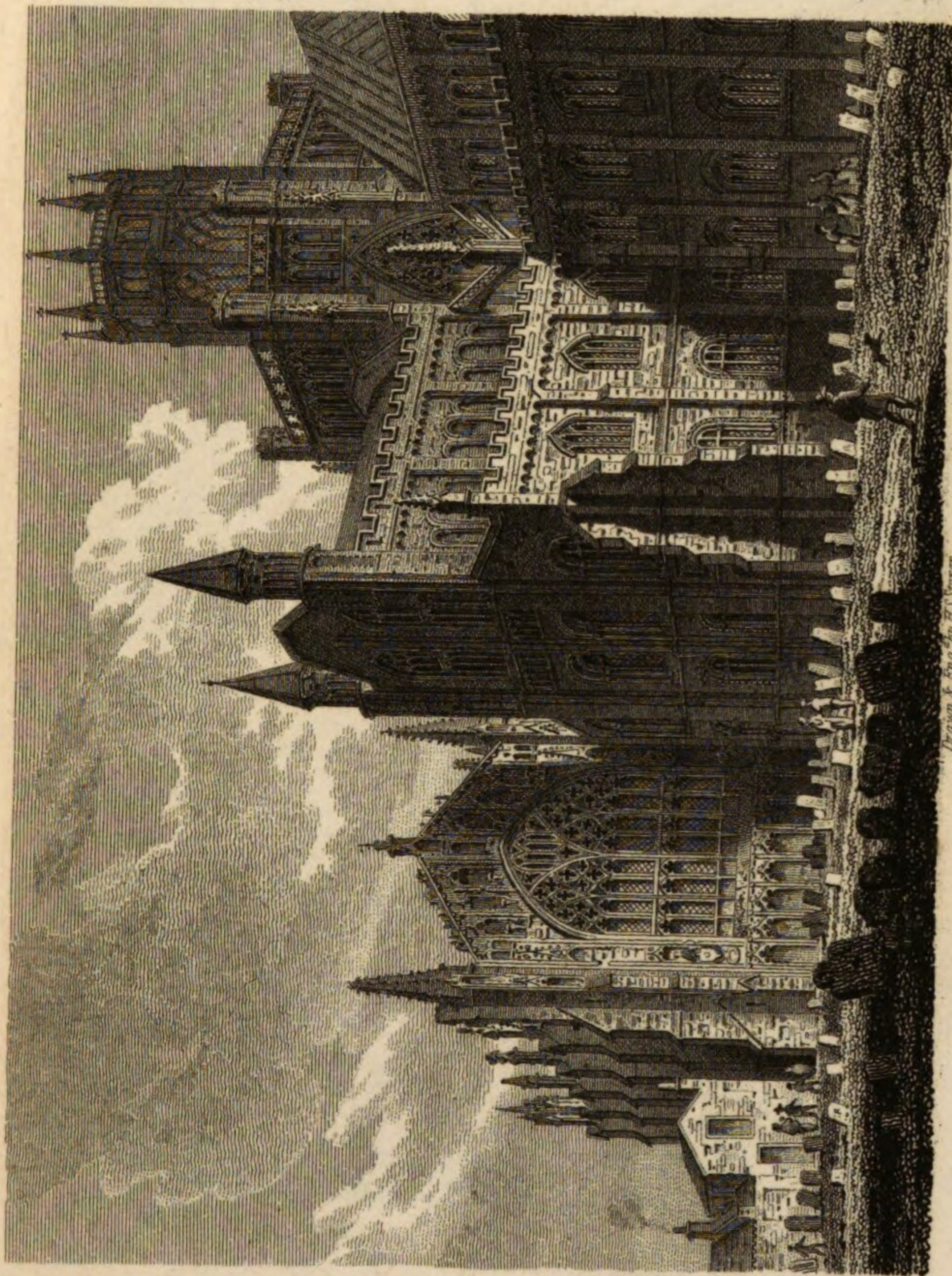
The Priors Entrance, Ely Cathedral.

Published Oct. 1817 by Sherwood, Neely & Jones, Paternoster Row.



New View of City

Published by the New York City Board of Education

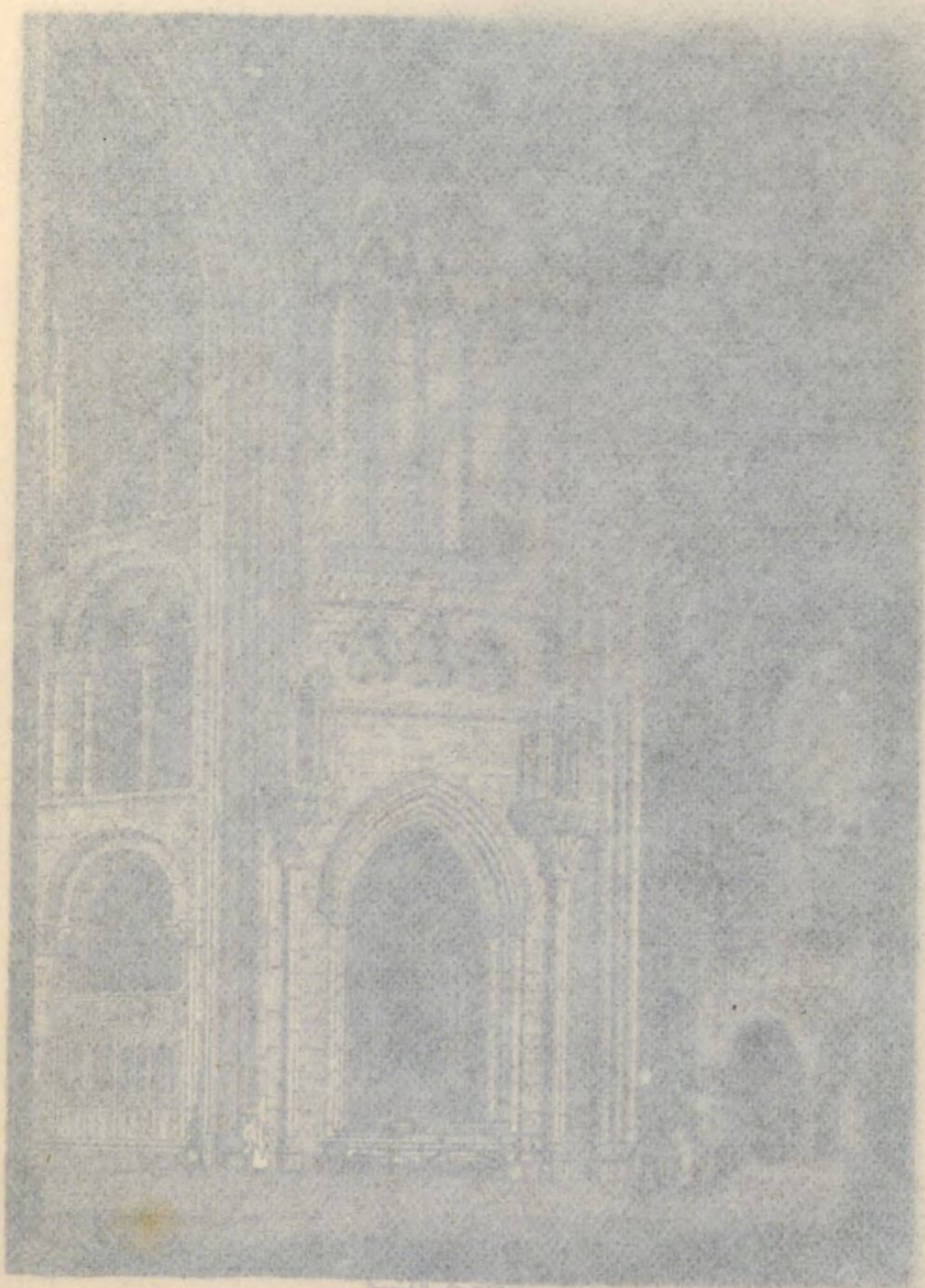


Drawn & Eng'd by H. Storer.

Pl. 4.

N.W. View of Ely Cathedral.

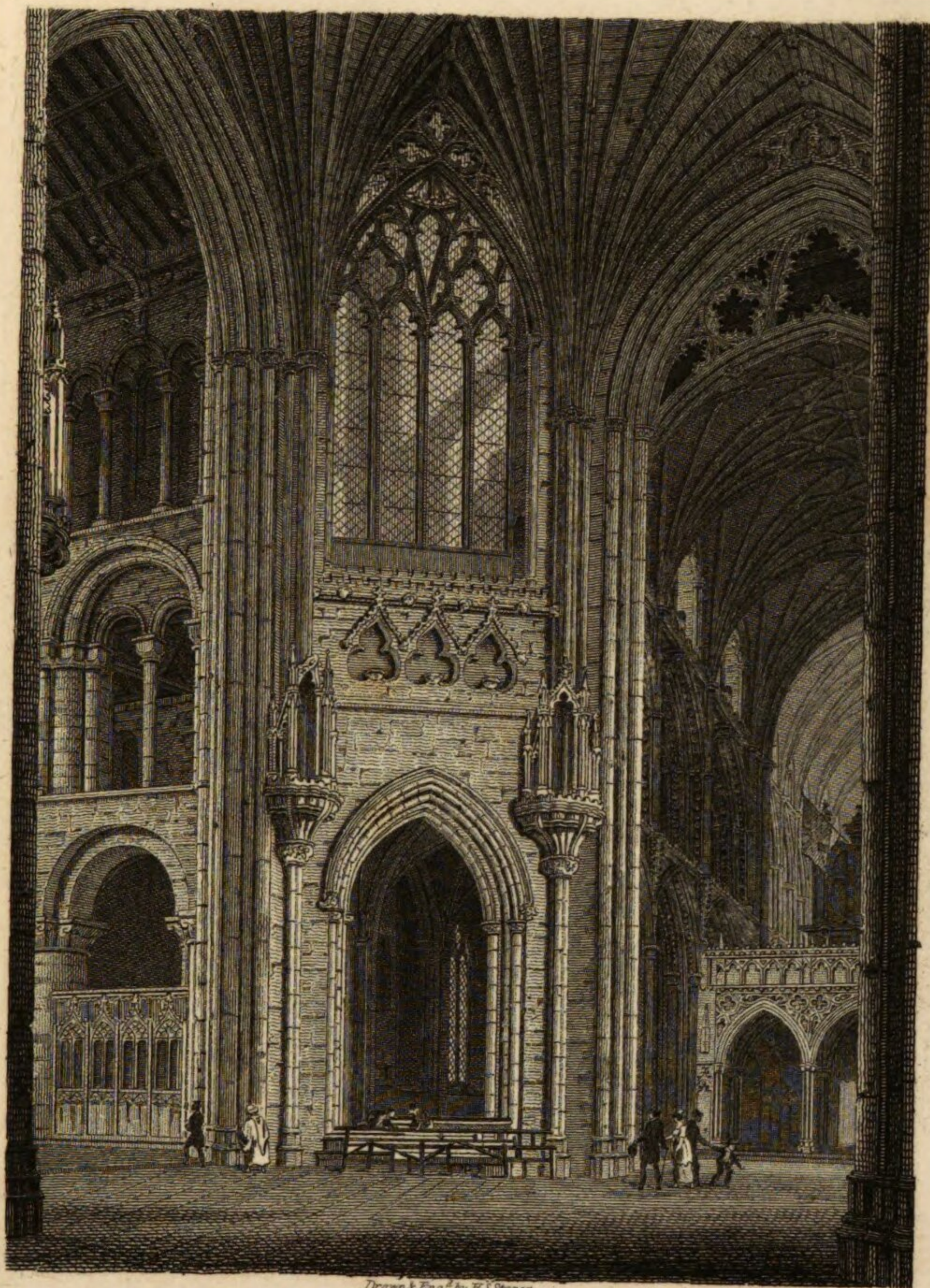
Published Nov. 1. 1817 by Sherwood, Neely & Jones, Paternoster Row.



Engraving by J. J. Smith

*Interior of Ely Cathedral
 To the Right Rev. Henry Edward
 D.D. Lord Bishop of Ely this plan
 is Respectfully inscribed by his
 Lordships Hon. Secy J. J. Smith*

Printed by Samuel Hoar & Sons, Ely

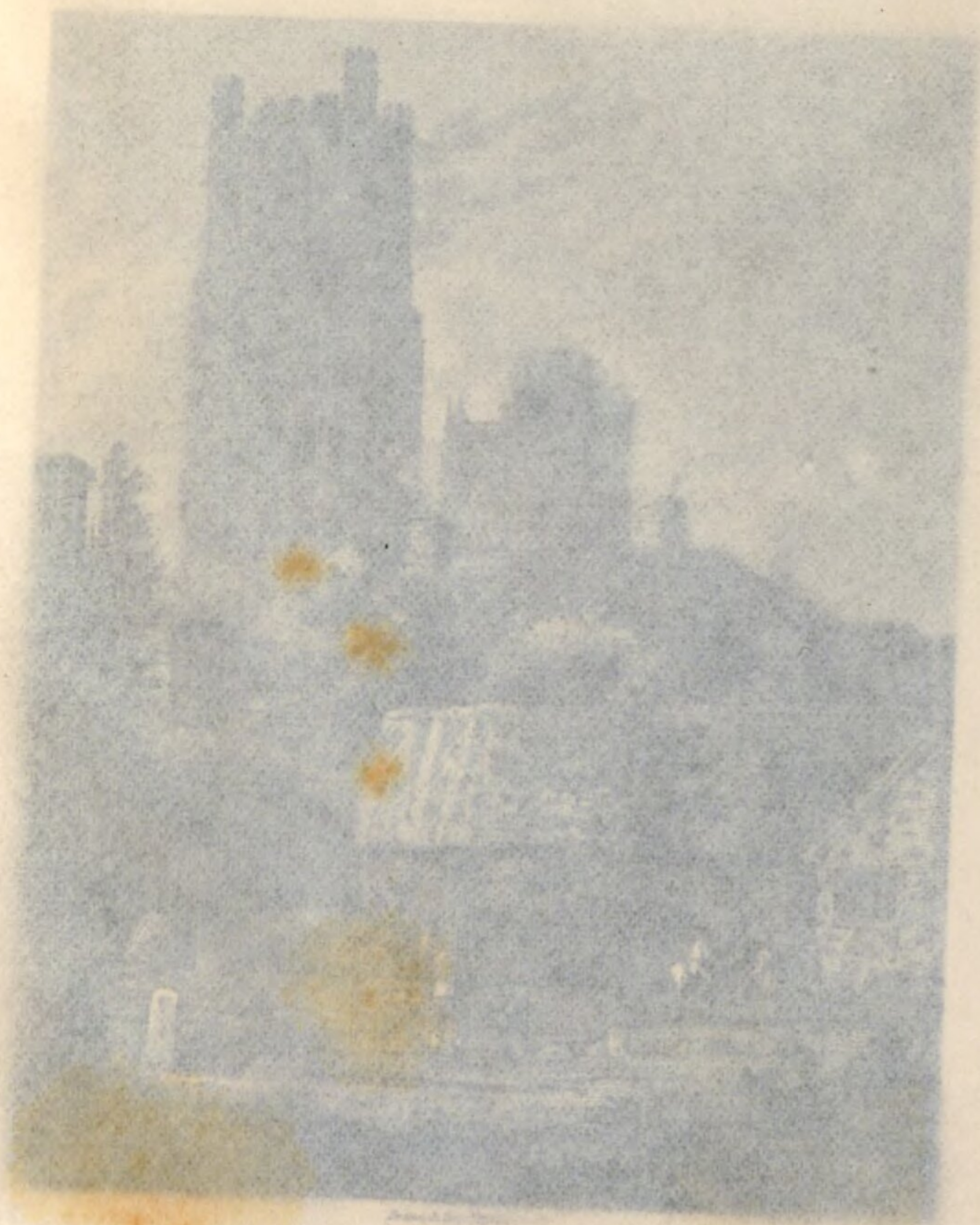


Drawn & Eng^d by H. J. Storer.

Pl. 5.

Interior of Ely Cathedral,
 To the Right Rev. Bowyer Edward Sparke,
 D.D. Lord Bishop of Ely, this plate
 is Respectfully inscribed by his
 Lordships Hum^{le} Ser^{ts} J. Storer.

Pub^d Nov. 1827. by Sherwood Neely & Jonas Paternoster Row.



Office of City Engineer

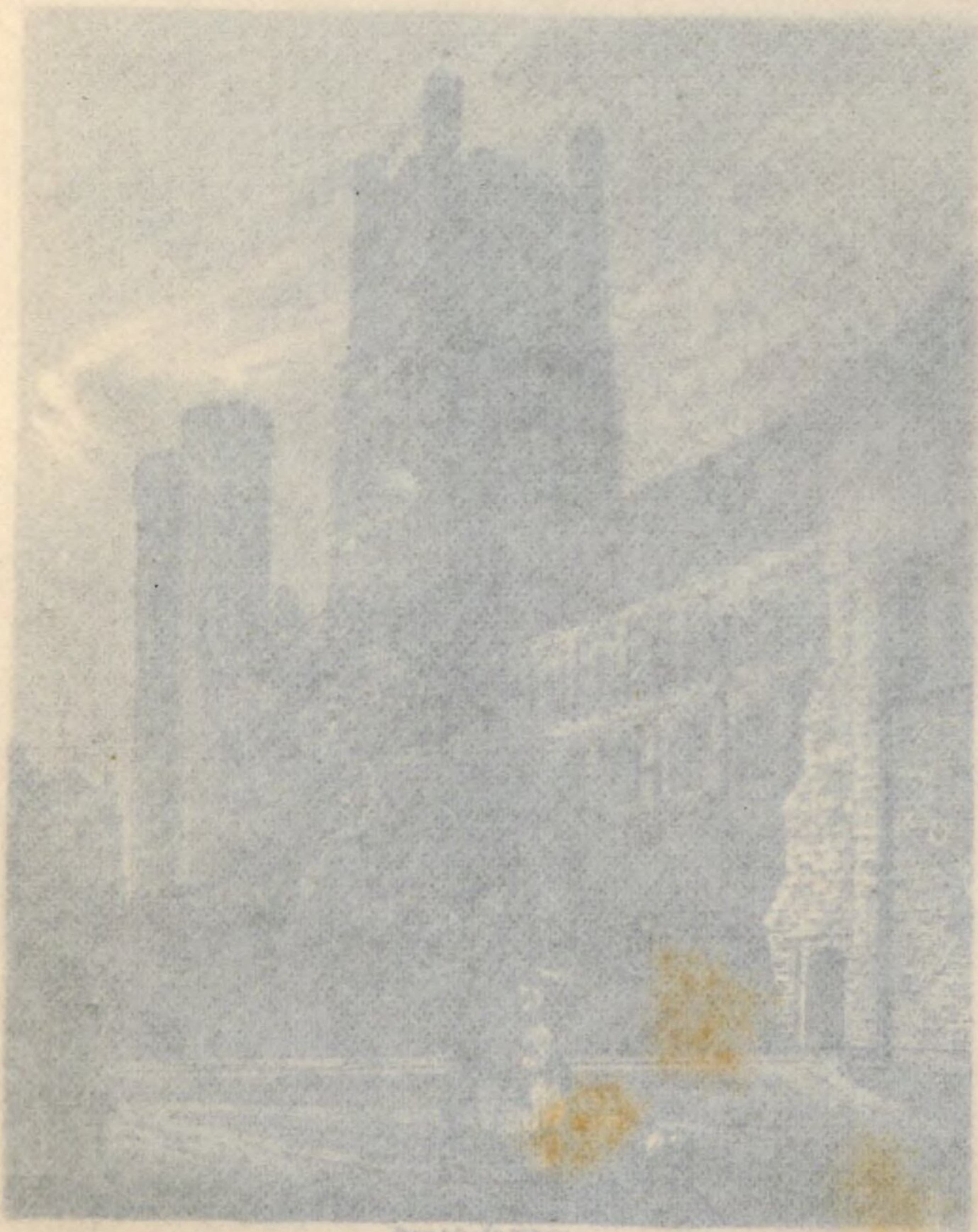


Drawn & Eng^d by H. Storer.

Pl. 6.

W. View of Ely Cathedral.

Published Nov 1817, by Sherwood, Neely, & Jones, Paternoster Row.



Drawn & Engraved by J. E. B. 1847.

S. E. View of Ely Cathedral.

Published by J. E. B. 1847.

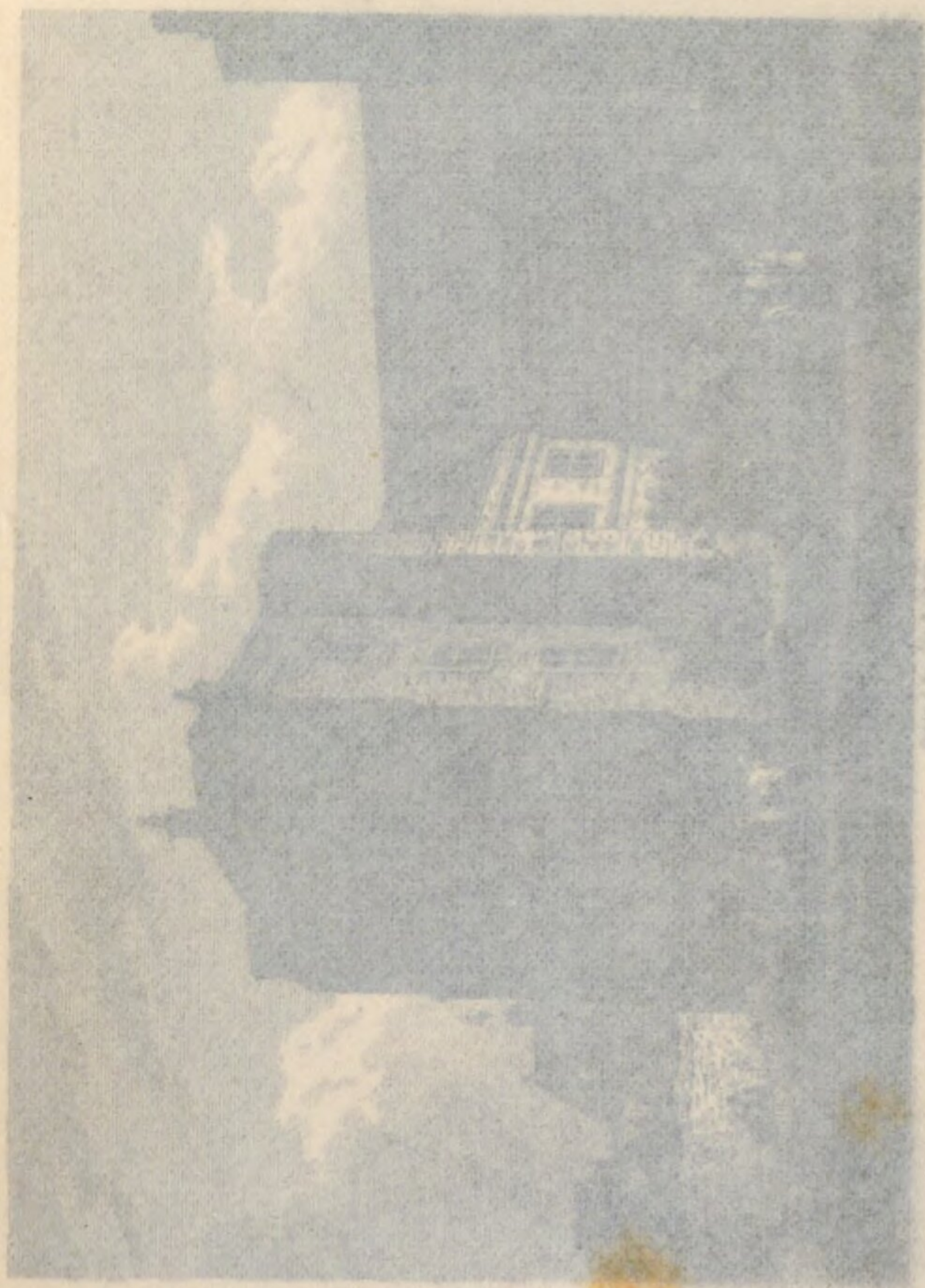


Drawn & Eng^d by H.S. Storer.

Pl. 7.

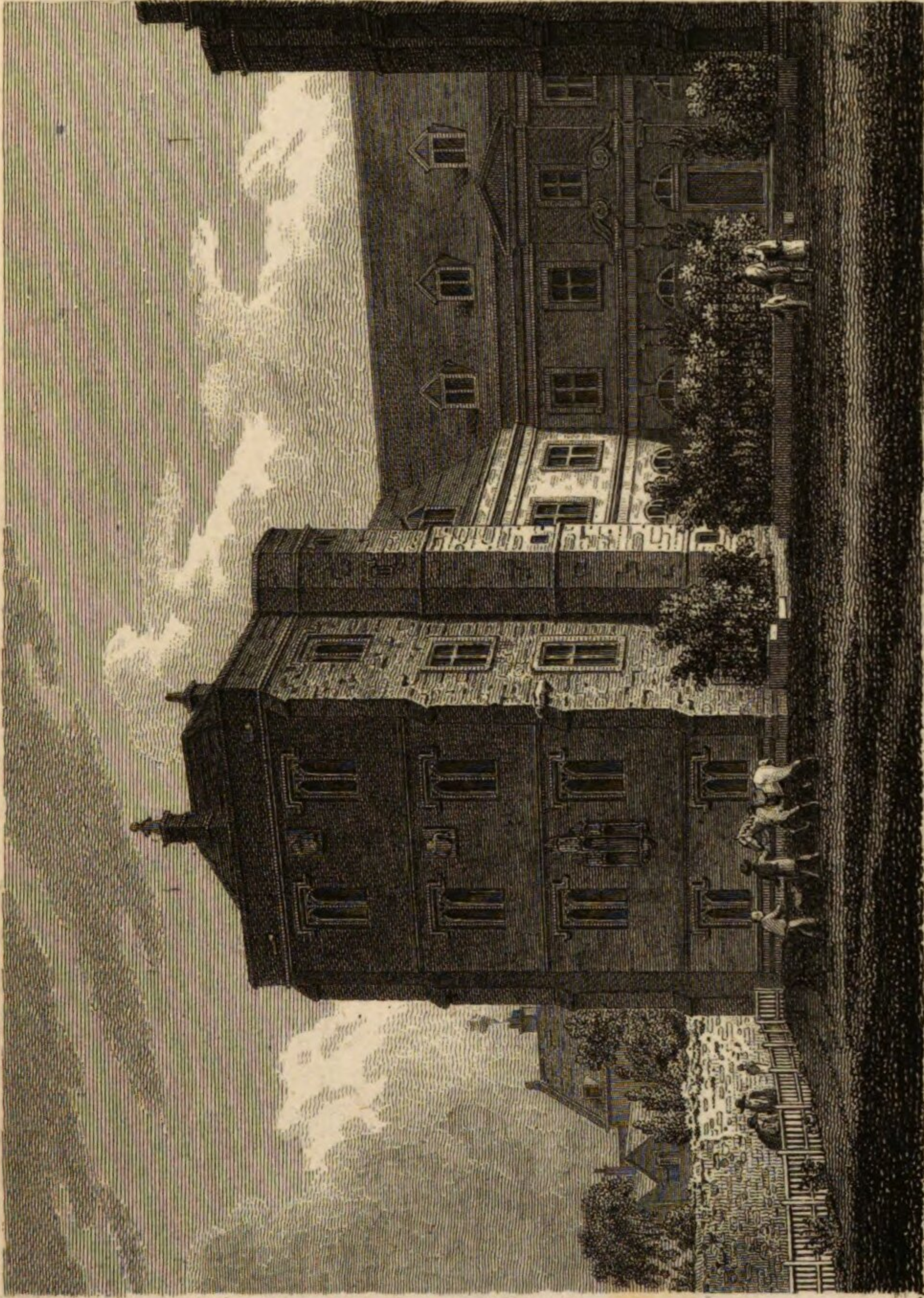
S. E. View of Ely Cathedral.

Published Nov. 1. 1827 by Sherwood, Neely & Jones, Paternoster Row.



Episcopal Palace, Rome

Added to the collection of the Library of the University of Rome



Pl. 8.

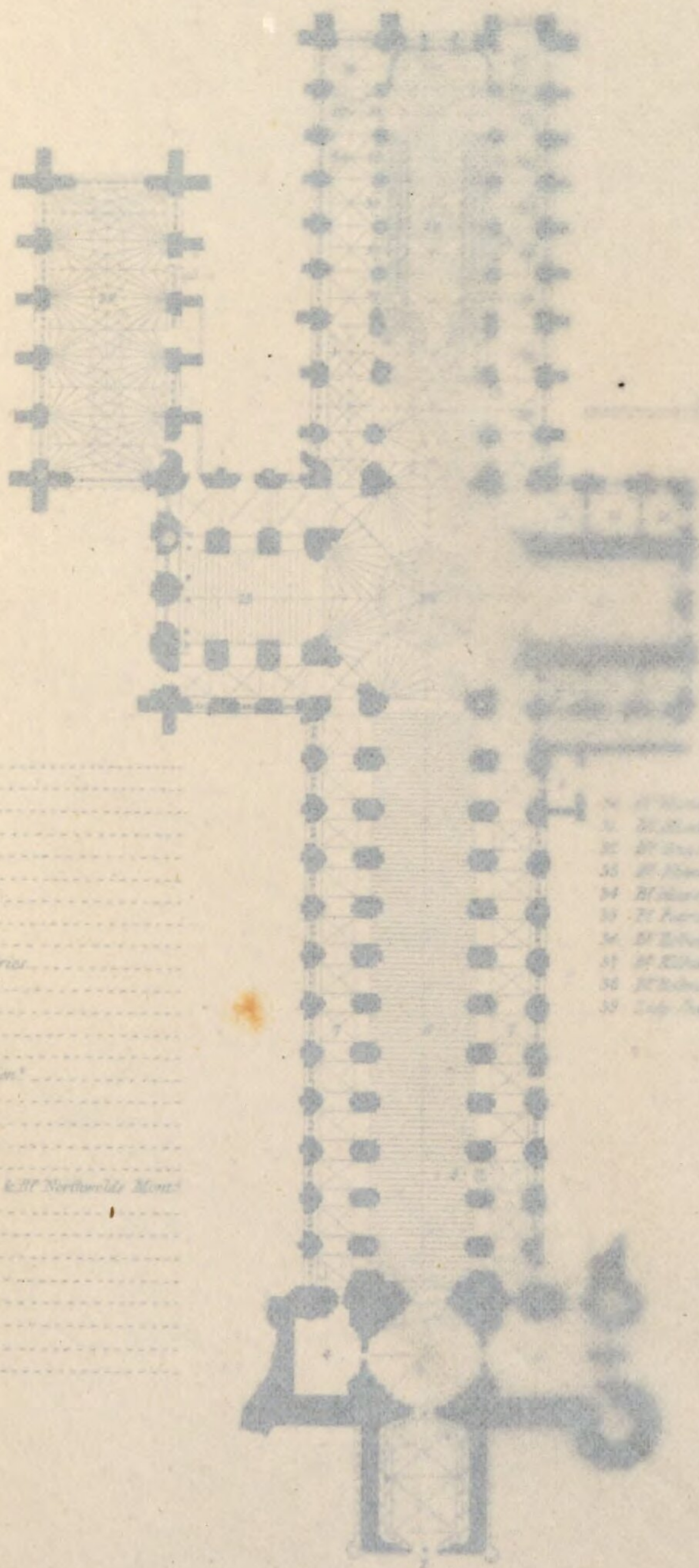
Drawn & Eng. by H.S. Storey.

Episcopal Palace Ely.

Published Nov. 2. 1817 by Sherwood, Neely & Jones, Paternoster Row.

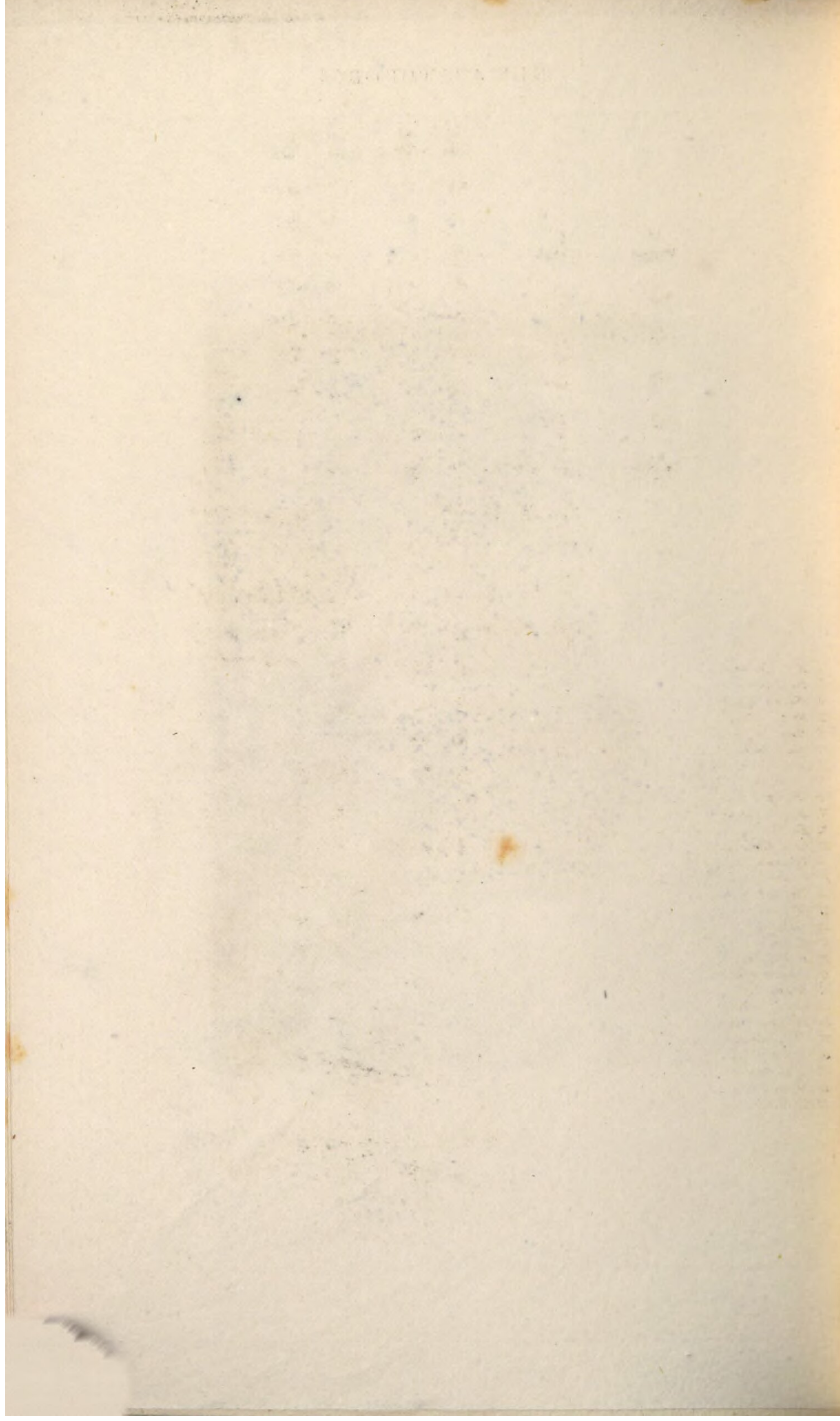
ELY CATHEDRAL

Showing the position of the Choir



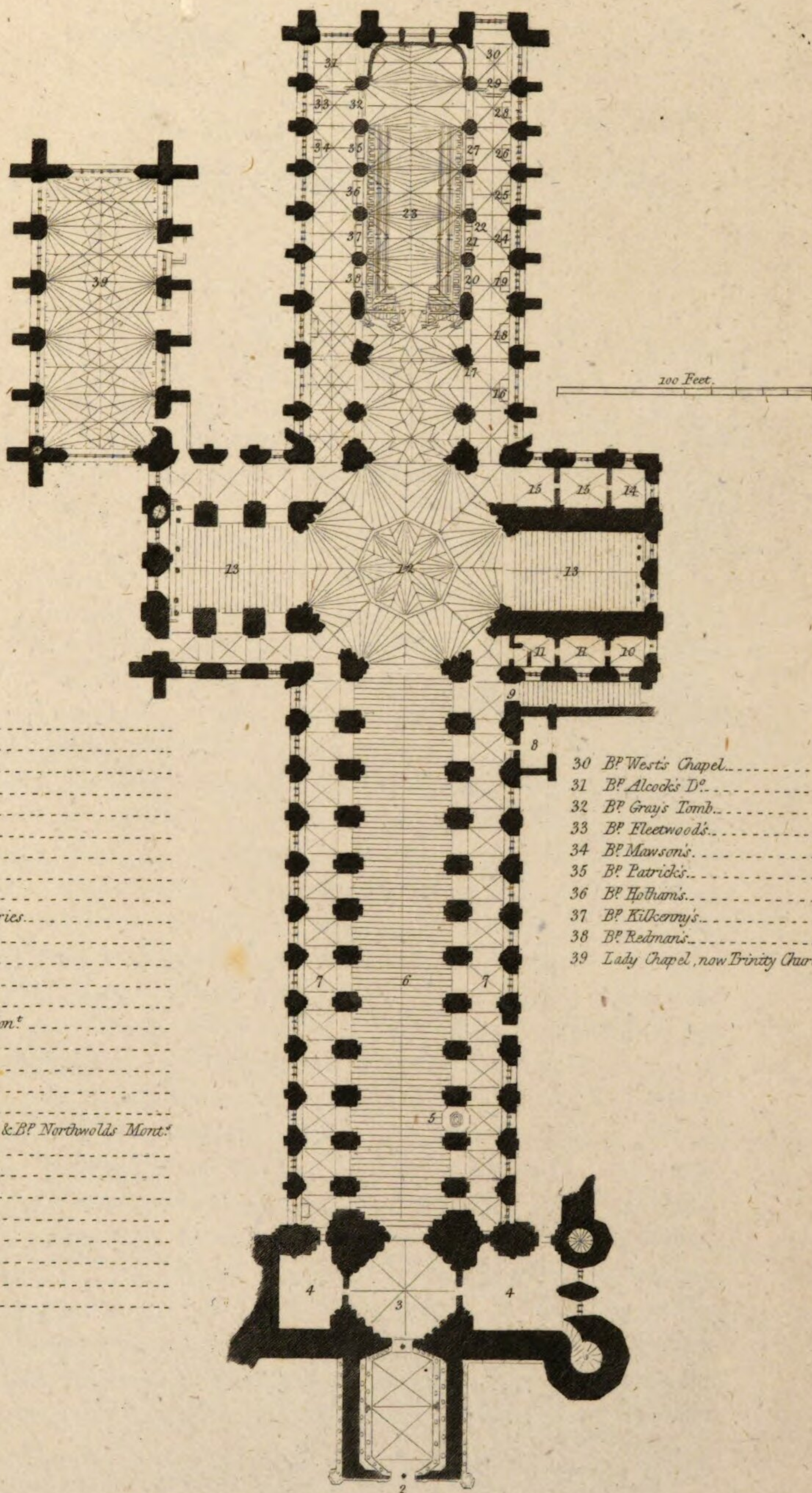
West Entrance
 The Tower
 Western Transept
 Font
 Nave
 Side Aisle
 Minor Canon Vestry
 South Door
 Minister's Room
 Dean & Chapter Vestry
 The Dome
 Great Transept
 Library
 Vestry
 Sir Mark Stewart's Mon.
 B. Galt
 Robt Stewart's
 B. Haines
 B. de Lude's
 Remains of B. Barnet & B. Northwold's Mon.
 B. Bait's
 Choir
 B. Moore's Mon.
 B. Goungs
 B. Laney's
 B. Elsworth's
 B. Green's
 B. Kears

34 B. Haines Chapel
 35 B. Haines Chapel
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 100 B. Haines Chapel



ELY CATHEDRAL,

Shewing the groining of the Roof.



- 2 West Entrance.....
- 3 The Tower.....
- 4 Western Transept.....
- 5 Font.....
- 6 Nave.....
- 7 Side Aisles.....
- 8 Minor Canon's Vestry.....
- 9 South Door.....
- 10 Miniment Room.....
- 11 Dean & Chapters Vestries.....
- 12 The Dome.....
- 13 Great Transept.....
- 14 Library.....
- 15 Vestries.....
- 16 Sir Mark Stewart's Mon^t.....
- 17 B^p Cox's.....
- 18 Rob^t Stewart's.....
- 19 B^p Hetons.....
- 20 B^p de Luda's.....
- 21 Remains of B^p Barnets & B^p Northwolds Mon^t.....
- 22 B^p Butt's.....
- 23 Choir.....
- 24 B^p Moore's Mon^t.....
- 25 B^p Gunning's.....
- 26 B^p Lancy's.....
- 27 D^r Fleetwood's.....
- 28 B^p Greene's.....
- 29 B^p Keene's.....

- 30 B^p West's Chapel.....
- 31 B^p Alcock's D^o.....
- 32 B^p Gray's Tomb.....
- 33 B^p Fleetwood's.....
- 34 B^p Mawson's.....
- 35 B^p Patrick's.....
- 36 B^p Hotham's.....
- 37 B^p Kilkenny's.....
- 38 B^p Redman's.....
- 39 Lady Chapel, now Trinity Church.....

HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Exeter.

THE records of this diocess involve historical particulars of a wide scope and remote date. In the ages immediately following the introduction of christianity, as the authorized mode of religious worship in Danmonium, the whole territories of the West Saxons were placed under the ecclesiastical superintendence of one bishop, whose see was originally fixed at Dorchester, in Oxfordshire. So great an extent of jurisdiction was adapted only to the infancy of a religious establishment; and we find, accordingly, that, about the year 705, this spacious district was divided into two bishoprics. Under this new regulation, the prelate who presided over Devon, Cornwall, and other western counties, fixed his seat at Sherborne, in Dorsetshire. But, happily, the increase of converts, and the growing prosperity of the Christian church, required, at no very distant period, more distinct and minute care. Shortly after the commencement of the tenth century (probably about the year 905) those two great counties which engross the south-western promontory of Britain, were assigned to separate and peculiar bishops. The see of Cornwall was successively placed at Bodmin, and at St. German's, now an inconsiderable borough-town, possessing scarcely any other feature of importance, in the esteem of the topographer, than its ancient cathedral church. This building was originally conventual, and was attached to a priory, said to have been founded by king Athelstan, and dedicated to St. Germaine. The edifice afforded a subject of curious disquisition to the late rev. John Whitaker, who endeavoured to *prove* that it presents vestiges of Anglo-Saxon architecture. Although diminished in extent, the fabric is still of a commanding character, and displays some impressive features, in the weighty and circular style of building, whatever may be the historical era to which they relate. The episcopal chair of Devon was first placed at Tawton;¹ but two prelates only wore the mitre on that recluse spot;

¹ Tawton, or Bishop's Tawton, now a small village, is situated in the vicinity of the town of Barnstaple, but does not contain any architectural vestigia of its more prosperous days.

and authentic history presents little concerning their individual fortunes, or the state of the diocese while subject to their pastoral sway. They were named Werstanus and Putta. The violent circumstances connected with the death of the latter prelate are said to have led to a change in the see. Whilst journeying towards Crediton, for the purpose of attending the court, he was slain by the servants, or followers, of Uffa, the king's lieutenant. Eadulph, who succeeded Putta, removed the see to Crediton,² where he presided upwards of twenty years. He was brother to Alpsius, earl, or duke, of Devon and Cornwall, and appears to have reflected credit on his illustrious birth, by the munificence of his spirit. By this prelate a cathedral-church was built at Crediton, and he is also said to have founded the town of Launceston, in Cornwall. So few satisfactory particulars can be ascertained concerning the greater number of Anglo-Saxon prelates, that the examiner into the annals of our cathedral is constrained to leave many succeeding bishops of Devon wrapped in the sullen gloom of an unlettered and remote age. Fragments, indeed, might be collected from the wreck of time; but as these scattered vestiges of biography are destitute of such points as illustrate moral virtue, or exhibit the progress of religious opinion, they are of little value in the esteem of all, except the mere antiquary.

In the person of Livingus, or Levigus, we enter on the dawn of acceptable history. This bishop was in great favour with king Canute, and attended that sovereign in his celebrated pilgrimage to Rome. On their return to England, the see of Cornwall (St. German's) proved vacant, through the death of Brithewald, who was uncle to our prelate; and the king, as a reward for the faithful services of his ecclesiastical adviser, united the two bishoprics, and placed them under the see of Crediton. In this cemented state they have since remained, although the place whence the care of the crosier emanated speedily experienced an alteration. Livingus died in the year 1046;³ and, on his decease, the see was removed from Crediton to Exeter, at which city it has continued to the present time. Leofricus, or Leofric, the first

² The town of Crediton (locally pronounced Kirton) is situated towards the central part of Devonshire, near the banks of the river Creedy. According to Leland, the cathedral at this place stood in the immediate vicinity of the present burial-ground, on a spot now occupied by houses.

³ In addition to the united sees of Devon and Cornwall, that of Worcester was placed under the care of Livingus, in the year 1039. This prelate appears to have been a man of considerable talents, and to have possessed many virtues, although he did not descend to the grave with an unimpeached character. It must be recollected, to his credit and that of his royal master, Canute, that, under the direction of the king, he wrote from Rome a letter to the bishops and nobles of England, "admonishing them to be careful in distributing justice, and never to seek the advancement of the king's profit to the injury of any person." We regret to observe that in the

bishop of Exeter, is said by Kennet to have been chaplain to king Edward the Confessor. He afterwards rose to considerable dignity in the state, and filled the office of lord chancellor of England. The grant for the removal of the see of Devon and Cornwall is inserted in Leland's Itinerary, and some curious particulars are preserved concerning the ceremonies attendant on the translation. Upon this occasion, king Edward, together with Editha his queen, visited Exeter, and is said to have put the bishop in possession in the following manner:—"The king taking him by the right hand, and the queen by the left, led him up to the high altar of his new church. There laying their hands on the altar, they placed him in his proper chair, at the south end, and sat down by him on his right hand and on his left. The three chairs on which they sat were of polished marble. After this solemnity the king confirmed to the bishop, and to his successors, all the lands that he held before at Crediton; and granted considerable revenues, liberties, and privileges to his church." Although we have not any direct testimony to such an effect, we may readily conclude with Mr. Prince, in his *Memoirs of our bishop*, that "Leofric, thus settled in his throne at Exon, was very busy in carrying on the buildings of his cathedral, and in raising convenient dwellings for himself and chapter." The cathedral-buildings, whether on an original foundation, or mere repairs, were, probably, on a limited scale; and we shall shew, in our notice of the existing pile, that no traces of so early a period are at present perceptible.

After one intervening prelate, Leofricus was succeeded by William Warlewest, who was a Norman by birth, and had been chaplain to William the Conqueror and his two regal sons. By Henry the First he was preferred to this see, in 1107. Bishop Warlewest possessed a large portion of that active and enterprising spirit, so conspicuous in all the churchmen advanced to the mitre by early Anglo-Norman kings, and was an eminent contributor to the buildings of our Cathedral-church, as is evinced by parts yet remaining. Growing feeble in old age, and losing his sight, he resigned his bishopric, and retired to Plympton St. Mary, where he had established a priory of canons regu-

latter years of his life he was accused of participating in those measures which led to the barbarous treatment of Alfred, son of king Ethelred, at Guildford, in Surrey. It has been said that he was deprived of the mitre in consequence of this accusation; but the circumstances attending the suspicion under which he had fallen, and his situation at the time of his death, are involved in equal obscurity. According to Hooker, he died at Tavistock, over the abbey of which place he had formerly presided; and the same writer informs us that, just as he was about to expire, "*Horrisonus Crepitus per totam Angliam auditus, ut ruina et finis totius putaretur Orbis.*" The story respecting this horrible crack of thunder that was heard throughout all England, is devoutly repeated by Prince, in his "*Worthies of Devon*;" who observes, that "it did fore-run, if not prognosticate, that great change which did soon after succeed here in England, upon the coming-in of William the Conqueror!"

lar.⁴ Bishop Chichester, his successor, is said by Hooker to have also contributed liberally to the buildings of the church, which had suffered greatly during the siege of Exeter, in the reign of Stephen. Bartholomew Iscanus demands notice, as an instance of the successful exertion of talents, destitute of adventitious aid. He was the son of a "mean citizen of Exeter," and rose into public notice entirely from the industrious display of superior acquirements. When elevated to the mitre he supported the cause of his sovereign (Henry II.) against the dangerous arrogance of Becket; and, on the death of that turbulent churchman, was employed as mediator between the king and the pope. After the decease of John, surnamed the chanter (as is supposed from the circumstance of his having exercised the office of chanter in this cathedral) the bishopric remained in the king's hands for about eight years.⁵ William Brewer, or De Briwere, consecrated to this see, A. D. 1224, descended from an ancient Devonshire family, and is justly commended by the author of the "Worthies," for having "erected and constituted a dean and four-and-twenty prebendaries within his cathedral church." He was employed in many dignified services of the state by king Henry III. and was, indeed, "the special counsellor of that sovereign, in all his weighty causes." Walter Bronescombe, promoted hither in 1258, ordered the feast of St. Gabriel to be celebrated in his church, with the same solemnity as the festivals of Christmas and Easter. This circumstance is chiefly worthy of notice, as it appears to be connected with his completion of the chapel at the south-eastern extremity of the choir, known by the appellation of St. Gabriel's chapel.

Amongst those prelates who have evinced a peculiar attention to the interests of their see, the name of Peter Quivill must ever retain a distinguished place. This bishop had been one of the canons residentiary of Exeter, and archdeacon of St. David's. His magnificent works in augmentation and improvement of this cathedral, remain to attest the piety of his intentions and the grandeur of his views.⁶ An example so admirable created an emulative spirit; and the principal parts of the structure were completed, in their existing forms, by his immediate successors.

⁴ Mr. Polwhele (Hist. of Devon, vol. i. p. 219) observes, "It is worthy of notice, that this bishop reserved to himself and his successors, St. Stephen's, with the fee appertaining to it; whence they are barons, and lords of parliament."

⁵ It is remarked by Polwhele (vol. i. p. 219) as being "not unlikely that the kings of England used, upon an avoidance, to seize the temporalities of bishoprics, and of abbeys of royal foundation, upon the title of seignury, as immediate lords, or by virtue of their royal prerogative." A considerable revenue must have accrued to the crown from such sources.

⁶ Bishop Quivill is said by Godwin to have instituted the office of chanter, or precentor; but this appears erroneous. It is, however, certain that he impropriated two rectories to the office of chanter, and instituted that of sub-dean. He also founded a weekly lecture in the cathedral, which still continues to be read.

Thomas De Button, or Bytton, celebrated likewise as an encourager of literature, had the merit of continuing the architectural works thus nobly commenced. That concurrence of fortuitous circumstances which is observable in the successful prosecution of most great undertakings, was evinced with peculiar felicity, in the subsequent election of Walter De Stapeldon to this see. Bishop Stapeldon is well known to have possessed an exemplary degree of public spirit, joined to a love of splendour, which was deemed, in the fourteenth century, a virtue not unsuited to his high office, although, in the present day, if we neglect to hold in remembrance the customs of past ages, it may be censured under the term of ostentation. Exeter college, Oxford, founded by this prelate, proves his care for the encouragement of learning, and the munificence with which he was accustomed to carry his projects into execution. A superiority in grandeur accompanied all his public actions, and was conspicuous in the ceremony of his enthronization at Exeter.⁷ In the cathedral-buildings of his see he found ample exercise for the generous spirit by which he was actuated; and he also constructed a London residence, for himself and his successors in this bishopric, on the western side of Temple Bar; which mansion was afterwards purchased by the earl of Essex, and occupied the site of the present street named after that nobleman. The end of this magnificent prelate was lamentable, in every point of consideration. Ardent in a long-nurtured attachment to king Edward II. he undertook the task of protecting the royal interests in London, when his sovereign fled from that city on the hostile approach of the queen. In the execution of this duty he was murdered by the refractory citizens, on the 15th of October, 1326; and his body was first buried in a heap of sand, near his own palace, but was subsequently removed to Exeter.

John Grandison, consecrated in the year 1327, had been nuncio to the pope, and displayed in that office unusual qualifications for state business, endeared, and perhaps rendered more effective, by a gracious modesty of deportment. He equalled the most estimable of his predecessors in an attention to the architectural improvement of his cathedral,

⁷ The solemnities attendant on the enthronization of bishop Stapeldon are thus described by Godwin and Prince:—"On arriving at the east gate of the city, the bishop alighted from his horse, and went on foot towards St. Peter's church, supported on either hand by two noblemen. Before him went sir William Courtenay, kt. his steward; after him followed abundance of gentlemen of place and quality. The whole street, whereon he walked to the church, was covered with black cloth, which, as soon as he was passed over, was taken up again, and given to the poor. When he came to the entrance into the close of the cathedral, called Broad-gate, he was received by the canons and vicars-choral in their habits; who, singing *Te Deum* as they went along, led the new prelate to the church, and with great pomp and solemnity placed him in the episcopal throne. Thus ended, they all hastened to a splendid feast, prepared by the bishop for abundance of nobility, clergy, and others, at the expence well near of one year's value of the bishoprick."

and is celebrated for other acts of pious liberality. The college of St. Mary Ottery was founded by this prelate, and he also built, and bequeathed to his successors, "a very fair house" at Bishop's Teignton, in Devonshire. Notwithstanding these, and other expensive works, he died possessed of considerable wealth; for his palatial establishment was peculiarly moderate. He is described as having been "a plain man, and void of vain glory." In confirmation of which remark, it is recorded that he "laid aside the troop of many men and horses" retained by his predecessors, keeping no more than were necessary to "serve a reasonable estate." This simplicity of manners will be remembered as a curious feature of character, when we view the inclination towards superb architecture which he exhibited in his additions to the cathedral. Under the auspices of bishop Grandisson the designs so long in progress were completed; and the episcopal church attained that high point of grandeur which is at the present time a just subject of admiration with the tasteful and scientific. Peter Courtenay was descended from the noble family of that surname long seated in this county, and is said to have conferred important, although not splendid, benefits on the diocese, "by an upright government throughout the term of nine years." He was succeeded by Richard Fox, the venerable founder of Corpus Christi college, Oxford, who had rendered valuable services to king Henry VII. and was promoted to the mitre two years after the battle of Bosworth Field. Bishop Fox was successively translated to Bath and Wells, Durham, and Winchester. Although frequently employed in arduous state-transactions, he appears to have been constantly attentive to his ecclesiastical duties; and his name is mentioned with grateful respect by the early, as well as by recent, writers on the history of the sees over which he presided.

Whilst under the sway of the preceding bishops, our diocese attained its brightest days of temporal prosperity. The perplexed and variable state of the national religious establishment, in the ages which intervened between the dawn and the achievement of reformation, afforded a favourable opportunity for the selfish and unprincipled to despoil the church of its possessions. During those fluctuations of opinion which prevailed in the national councils, this diocese, amongst others, was deprived of its principal sources of revenue by the hand designed for its protection.⁸ John Voysey, otherwise Harman, at the time of his consecration found this see possessed of twenty-two manors, all of

⁸ Previous to the Reformation, the spiritual, in common with the secular lords, enjoyed the privilege of passing away their temporalities by fine and recovery. Several of the prelates who adhered to popery took advantage of this power, when they saw the state of religion tending towards a reformation.

which he alienated, except eight. Almost every other transferable part of the episcopal possessions was, likewise, sacrificed to his rapacity. This bishop was one of the most obstinate supporters of the ancient forms of religion; and much of the violence exhibited in Devon and Cornwall, when a change in the mode of public worship was projected by the advisers of king Edward VI. may, with justice, be ascribed to the sanction of his well-known opinions.⁹ Affluent in the disgraceful spoils of his injured diocess, he resigned the mitre at the advanced age of eighty-seven, and was succeeded by Miles Coverdale, a learned and zealous friend of the Reformation. Bishop Coverdale presided for a short time only; but his name will ever be regarded with respect, beyond the precincts of his diocess, on account of the part which he bore in translating the Bible into English. Shortly after the death of king Edward VI. he was deprived of his bishopric; and, when the advocates of reformation again attained the ascendant, he declined a resumption of episcopal duties. James Turbeville, his successor during the reign of Mary, was expelled by queen Elizabeth; and the vacant see was bestowed on William Alley. This prelate is said to have refrained from the exercise of priestly functions in the times of persecution, and to have provided himself with the means of subsistence by the practice of physic. His exemplary conduct, when elevated to the mitre, much assisted in spreading the great work of reformation in the west, and procured him the particular favour of his sovereign.¹⁰

In the list of succeeding bishops we find names which have imparted more real dignity to the see, in protestant ages, than it possessed amidst all the splendour antecedent to the reformation of religion. Joseph Hall, translated hence to Norwich in 1641, displayed, in his government of our diocess, those strong talents, and attractive virtues, which enabled him to sustain with fortitude a subsequent deprivation of the power he chiefly prized—that of protecting the interests of the christian church. Ejected from the bishopric of Norwich by the fanatics of the seventeenth century, he died in privacy, bequeathing to his posterity little more than an exalted reputation. Ralph Brownrigg presided as bishop of Exeter during the civil wars; and the buildings of the cathedral happily escaped many of those blended injuries and

⁹ During this insurrection in Devon and Cornwall, the city of Exeter underwent a siege, which lasted thirty-five days. In the MS. notes of Milles (as copied in Polwhele's History of Devon) it is said "that, when the earl of Bedford went into the west to suppress the rebellion, he found the clergy so indifferent to his cause, that he could get none of them to attend him, except Miles Coverdale." (afterwards bishop of Exeter.) In the same MSS. it is stated that "Voysey surrendered his bishopric, by word of mouth, to the earl of Bedford, lord-lieutenant of the western counties."

¹⁰ Queen Elizabeth held bishop Alley in high esteem, and is recorded to have "sent him yearly a silver cup, for a New Year's gift."

insults to which similar edifices were exposed. Seth Ward, celebrated in the annals of sacred learning and philosophical pursuits, was successively precentor, dean, and bishop, of Exeter. Sir Jonathan Trelawney, bart. translated hither from Bristol, had the honourable distinction of being one of the seven bishops committed to the tower of London by the infatuated James II. The best interests of the protestant hierarchy were essentially upheld by the mild, yet firm, exercise of high authority, evinced in the prelacy of Offspring Blackall. This truly amiable bishop had been chaplain to king William and queen Mary, and was appointed to the same office by queen Anne, on her accession to the crown. Dr. Blackall obtained a great and lasting credit by eight discourses delivered in St. Paul's cathedral, as lecturer on Mr. Boyle's foundation. He was promoted to the see of Exeter by queen Anne, with marks of particular approbation.¹¹ During the eight years for which he presided, he constantly lived in his diocese, except for the short intervals in which he found it necessary to attend parliament. To this prelate the city of Exeter is indebted for the institution of schools for gratuitous education; a judicious and humane measure which he recommended in a sermon preached in the cathedral church. In a circular letter addressed to his clergy, he instructed them to raise benefactions in their respective parishes for the same important purpose.

Since the time of this excellent bishop our see has been adorned by several prelates, who have successfully emulated many of his virtues and accomplishments. The honourable Frederic Keppel, fourth son of the earl of Albemarle, was elected in 1762. It has been emphatically said, that in the discharge of his episcopal functions, "no person understood better how to unite dignity with urbanity. He made few promises, but always kept his word." John Ross, promoted to this see in 1778, evinced, in several publications, much critical acumen and classical erudition.¹² William Buller, elected in 1792, had been dean of this church; in which capacity he had the honour of entertaining his present majesty and the late queen, at the deanery house, on their visit to Exeter. In a charge delivered by his successor, Henry Reginald Courtenay, at the primary visitation, in 1799, the domestic sor-

¹¹ It should not be forgotten that Dr. Blackall was advanced to the mitre by the special command of queen Anne, without the advice, or even knowledge, of any of her ministers. It was thence familiarly said, at the time, (in allusion to the game of chess) that Dr. Blackall was the *queen's bishop*. He had, indeed, little inclination to seek promotion through an interference in politics; and was often heard to say, with equal good sense and simplicity of heart, that he "thought it a chief duty in bishops to reside as much as possible in their diocese, where they could do much good, and not be so fond of attending parliament, where they could do little or none." The death of this exemplary churchman appears to have been hastened by a fall from his horse, whilst commencing the journey of a visitation. His sermons, and other works, are published in two volumes, folio.

¹² The edition of Cicero's "*Epistolæ ad Familiares*," which proceeded from Dr. Ross, is peculiarly valuable.

rows which overcame his strength of mind are noticed in the following pathetic and appropriate terms: "While the Christian supported himself, as he ought, in humble resignation to the Almighty, the Man sank under the trial; and, after a short struggle, he followed his beloved children to the grave." Dr. John Fisher, after a residence of about four years, was translated to Salisbury, over which see he now presides. The honourable GEORGE PELHAM, our present respected prelate, was elected to this see in the year 1807.

In an investigation of the cathedral church in which so many eminent divines have been enthroned, we are subject to an oppressive deficiency of early historical intelligence. When the see of Devon and Cornwall was first placed at Exeter, by Leofric, in the reign of Edward the Confessor, that bishop is said to have taken possession of the buildings of a monastic establishment, situated within the precincts of the present Cathedral-close; and to have erected, on the site of the domestic part, dwellings and offices for the use of the new chapter. Probably he adopted, as a cathedral, the church of the monastery. This, however, is not decisively ascertained; but it is uniformly admitted that the first cathedral-church was of small proportions. Hooker and Godwin, in the sixteenth century, and the majority of following writers, suppose that the original cathedral occupied the site of the present chapel of St. Mary, at the east end of our church; and was, therefore, not more than about sixty feet in length. Such an opinion is merely conjectural, and is liable to a strong objection. Admitting its correctness, the high altar would have been moved westward by succeeding builders; a circumstance assuredly unlikely, when we remember the reverence paid to the spot on which the sanctuary was placed. With more appearance of truth, Mr. Davey, of Exeter, contends, that the ancient cathedral stood on the same ground as the present choir, "having its high altar where it still remains."

The question in dispute would be rather curious than useful, even if it were open to indubitable solution; as it cannot be supposed, after an examination of the structure, that any of the original buildings are now remaining in either part. The first alterations of importance are believed to have been effected by William Warlewest, who presided in the early part of the twelfth century. The church, thus re-edified by Warlewest, was greatly injured by fire, and other violent means, in the year 1138, when Exeter was garrisoned for the empress Matilda, and experienced a siege from the army of king Stephen. Great zeal was displayed in the restoration of the buildings; and the repairs were completed by Henry Marshall, who died in the year 1206. We now approach that new era in architecture at which the English, or pointed, style

entirely supplanted the circular and ponderous fashion which prevailed in the renovated pile of Warlewest ; and by succeeding prelates nearly the whole of the cathedral was rebuilt, with splendid augmentations. The dates at which the respective works were performed, will be most desirably noticed in the pages devoted to a description of the edifice.

The cathedral-church of Exeter is a magnificent example of ancient English architecture, and is, in its principal parts, a rare and interesting testimony of correctness of judgment, on account of the regularity which prevails, although the design was carried into execution in several ages, during which occurred marked fluctuations in architectural taste. Impressed with the exquisite effect arising from this uniformity in the chief divisions, sir H. Englefield observes, "that the church seems rather to have been created at once in its perfect state, than to have slowly grown to its consummate beauty."¹³ These remarks are strictly appropriate in regard to the interior, and are liable to few exceptions when applied to the external parts of the structure. The towers which ascend majestically on the north and south, at the junction of the nave and choir, present the most conspicuous variety of style, and are venerable memorials of the edifice erected by bishop Warlewest. In distinctive character they have been truly described as possessing a massive grandeur of aspect. The appearance of gloomy weight, proceeding from their density of proportions and construction, has been skilfully alleviated by the architect. The surface of each is divided into separate stories, ornamented with ranges of tall niches having semicircular heads, and other embellishments usual in the works of the Anglo-Normans. These towers, although nearly similar in proportions and general character, exhibit some diversities in their ornamental parts. As the most prominent instance of dissimilarity, it must be observed, that there is a fascia of intersecting arches on the north tower, although no such feature is observable in the tower upon the south. The upper story of the same tower, which is of incongruous architecture, appears to have been chiefly erected by bishop Courtenay, in the fifteenth century.¹⁴

The exterior of the cathedral, on the north side, presents an august specimen of that fine modification of the pointed style of architecture,

¹³ Remarks by sir H. Englefield, in "Some Account of the Cathedral Church of Exeter," published by the Society of Antiquaries.

¹⁴ In the north, or St. Paul's tower, are contained two objects of much popular interest,—the great bell, and the cathedral clock ; both of which were given to the church by bishop Courtenay. The great bell, according to Mr. Izacke, author of the "Antiquities of Exeter," who was living when it was re-cast in 1675, weighs 12,500 pounds. The clock is a curious instance of the mechanical genius displayed in the fifteenth century. In the south, or St. John Baptist's tower, are eleven weighty and deep-toned bells.

which is the prevailing characteristic of the edifice. The windows, invariably of an elegant design, are consistent in their proportions ; but the tracery with which they are abundantly decorated, displays a studied difference. The buttresses, except those of St. Mary's chapel, are also uniform in plan, although varying in dimensions. The front of the spacious north porch is richly adorned with purfled pinnacles, and other ornaments peculiar to the English style of design. Rising like a ponderous monument intended to proclaim the remote antiquity at which the foundation of the cathedral took place, the northern tower, uninjured by the vicissitudes of many centuries, imparts solemnity to the simple beauties of this front.

The chief windows on the south side correspond with those opposite ; and the whole of this front displays the same general features with that already noticed, except that the architectural line is here broken by the chapter house, which building ranges with the ground plan of the south tower upon the west, but extends beyond it in an eastern direction. The large east window of this fabric is of an elegant form, and is highly ornamental to the general view, if beheld from an advantageous point. When the cathedral is surveyed from the east, the chapel of St. Mary affords a superb object ; and the perspective is ennobled by the massive towers which overhang the transepts. The west front exhibits the principal deviation from the predominant simplicity of the structure, whilst it, assuredly, constitutes an object of imperative attraction and lasting interest. This part of the building was constructed by bishop Grandisson, between the years 1328 and 1369. The great west window, graceful in form, and enriched by elaborate tracery, is, in itself, a splendid feature ; but its beauties are rendered of secondary influence by the magnificent screen, or portal, which ranges along the whole front. This gorgeous façade is, perhaps, unequalled in remaining specimens of English architecture, for richness of display, and the number of statues by which it is adorned. In the centre is the grand entrance to the cathedral, and on either side is a smaller doorway.¹⁵

¹⁵ The following minute description of the screen erected by bishop Grandisson, is inserted in the Account of Exeter Cathedral, published by the Society of Antiquaries, and cannot fail of being acceptable in the present place :—This screen is “divided into three parts, separated in some degree by two projecting parts, or buttresses ; but both of them comprehended in the regular design. In the centre part is the principal entrance into the church ; and on the right of it are the small windows of bishop Grandison's chapel : in the two other divisions are the smaller entrances, which differ in their form. The angles on each extremity of the screen are different ; the principal parts of it are a plinth with mouldings, on which rises a regular number of divisions, separated by small regular buttresses, enriched. Each division contains two tier of niches : the lower one has a pedestal of three sides, with pannels, and embattled at top ; from which issue angels, either placed against, or embracing small clusters of columns : they display an elegant variety of attitudes, &c.

“On the pedestals of the small windows there is but one column ; though there are three capitals, corresponding with the rest of the several capitals. They support an assemblage of royal personages, who are seated, some in their robes, and some in very splendid armour.

HISTORY AND ANTIQUITIES
OF THE
CATHEDRAL CHURCH AND SEE
OF
Exeter.

THE records of this diocess involve historical particulars of a wide scope and remote date. In the ages immediately following the introduction of christianity, as the authorized mode of religious worship in Danmonium, the whole territories of the West Saxons were placed under the ecclesiastical superintendence of one bishop, whose see was originally fixed at Dorchester, in Oxfordshire. So great an extent of jurisdiction was adapted only to the infancy of a religious establishment ; and we find, accordingly, that, about the year 705, this spacious district was divided into two bishoprics. Under this new regulation, the prelate who presided over Devon, Cornwall, and other western counties, fixed his seat at Sherborne, in Dorsetshire. But, happily, the increase of converts, and the growing prosperity of the Christian church, required, at no very distant period, more distinct and minute care. Shortly after the commencement of the tenth century (probably about the year 905) those two great counties which engross the south-western promontory of Britain, were assigned to separate and peculiar bishops. The see of Cornwall was successively placed at Bodmin, and at St. German's, now an inconsiderable borough-town, possessing scarcely any other feature of importance, in the esteem of the topographer, than its ancient cathedral-church. This building was originally conventual, and was attached to a priory, said to have been founded by king Athelstan, and dedicated to St. Germaine. The edifice afforded a subject of curious disquisition to the late rev. John Whitaker, who endeavoured to *prove* that it presents vestiges of Anglo-Saxon architecture. Although diminished in extent, the fabric is still of a commanding character, and displays some impressive features, in the weighty and circular style of building, whatever may be the historical era to which they relate. The episcopal chair of Devon was first placed at Tawton ;¹ but two prelates only wore the mitre on that recluse spot ;

¹ Tawton, or Bishop's Tawton, now a small village, is situated in the vicinity of the town of Barnstaple, but does not contain any architectural vestigia of its more prosperous days.

The interior, to which this portal conducts, is calculated to gratify the expectation excited by so grand a mode of approach, although the taste in which it is designed is of a less florid character. The plan of the church comprehends a nave, with side aisles; north and south transepts, formed by the towers; a choir, with side aisles; and a chapel of St. Mary at the east end. Several smaller chapels (chiefly erected by different bishops who have filled this see) and the chapter house, situated on the south side, also appertain to the ground-plan of the cathedral-structure. The chapel of St. Edmund the Martyr, at the north-west extremity of the nave, is used as the consistory court.¹⁶ That admir-

Those statues on the buttresses which are standing, are religious; the one that is perfect on the right, a bishop. Over the entrance of the left part of the screen are three of the cardinal virtues; the fourth, destroyed. The first, from the scales, Justice; the second, from the lance and shield, Fortitude; the third, from the religious dress, and the heart in her hands, Discipline: they have each crowns on their heads, and are trampling under their feet prostrate figures, emblematic of their opposite vices.

"In the spandrels of the arch of the principal entrance are four angels reposing; and in four small niches on the side of the architrave, are small statues of royal personages seated. Over the entrance of the third part, issue, from small ornamented brackets, two royal personages; and between them a griffon. On the returns, or sides of the buttress, are four more royal persons. The canopies to the niches differ on the buttresses, and from the four first divisions on the third part.

"In the second tier, all the statues are standing, except in the niche joining the centre small angular buttress, in which is a royal figure seated: in his right hand, the remains of a sceptre; and in the other, a book: his foot on a globe, which is divided into three parts: below is a shield, with the arms of the see, quartered with the old Saxon kings, supported by two kneeling angels. The corresponding statue is gone; though the shield, with the arms of England, and Edward the Confessor, supported likewise with angels, remains. The five statues on each side comprehend ten of the apostles, with their attributes. On the buttresses are the four evangelists, with their symbols at their feet. The rest of the statues which fill the remaining niches, have no particular badge to distinguish them. There are, likewise, four more statues in this line, on the returns of the buttresses, but they have no distinguishing marks. The statue on the angle at the extremity to the right in this tier, is St. Michael triumphing over Lucifer. The heads of the niches differ also in the buttresses; but those in the third part, alter their design entirely. The line of the entablature continues to the right-hand buttress, and then loses part of its width. The battlements on the first and third parts are of a most uncommon fancy: angels appear between the openings: some playing on musical instruments, and others in attitudes of devotion: the battlements of the centre part and buttresses are open, and much enriched."

¹⁶ It is probable that the church, as completed in the year 1194, did not extend beyond the two remaining towers in which the transepts are formed. Respecting the dates at which different parts of the present structure were erected, very considerable misapprehensions appear to have been entertained by every person who has hitherto written on the subject of this cathedral. We are happy in being enabled to present a statement of dates, carefully extracted from the long series of bishops' registers preserved in the archives of the cathedral, and from other authentic documents in the cathedral library. For this, and other valuable information, we are indebted to Mr. Charles Tucker, of Exeter. According to these extracts, the principal parts of the edifice were built under the following prelates, or in the years here specified:— Towers: William Warlewast, third bishop, between 1112 and 1128. Lady Chapel: partly erected by Peter Quivill, between 1281 and 1291. Choir: four arches, only, built by bishop Stapeldon, between 1307 and 1326: The rest finished by bishop Grandison, between 1328 and 1369. Stone stalls at the altar: Walter Stapeldon, fifteenth bishop, between 1307 and 1326. Nave: John Grandisson, seventeenth bishop, between 1328 and 1369. Great east window, newly glazed by Thomas Brantynham, eighteenth bishop, in 1392. Chapter House, enlarged and beautified by Edmund Lacey, twenty-second bishop: but finished by John Bothe, twenty-fourth bishop, between 1420 and 1478. Throne: bishop Bothe, between 1465 and 1478. St. Gabriel's chapel, finished by Walter Bronescombe, twelfth bishop, in 1280. In those remarks upon our cathedral which were written by bishop Lyttleton, and are inserted in the "Account" published by the Antiquarian Society, it is said that "the stone with which the walls of this noble edifice were principally built, came from Bere, near Cullyton, in Devon: the vaulting stone of which the roof is composed, from Silverton, in the same county. The thin fine pillars, which are seen in every part of the church, came from the isle of Purbeck."

able regularity which pervades the interior, fully justifies the panegyric of sir H. Englefield, cited in a previous page. The roof of the nave is supported by clustered columns, the base of each having three courses of mouldings, and its capital being extremely simple. From these spring pointed arches ; and, on the central pillars of the clusters, rises another tier of columns, resting on corbels, sculptured with various ornamental devices. The upper columns have enriched capitals, from which proceed the ribs of the groined roof. Immediately over the lower arches are recesses, embellished in front with slender pillars, sustaining small arches ; and above these is an open parapet, forming the front of a gallery that extends from the west entirely along each side of the church to the east end, where it terminates. The gallery descends under the great west window, and also under the large window in each transept. The nature of this architectural design will be correctly perceived by a reference to our plate, (number 3.) exhibiting part of the nave ; and thence a comprehensive idea may be formed of the general character of the whole interior. The roof is vaulted with stone ; and the groin-work, although not elaborate, has an air of considerable magnificence.

The noble dimensions of the nave display, with most impressive sublimity, the blended simplicity and elegance of the architectural plan described in the preceding paragraph.¹⁷ In this part of the building an exception from the prevalent uniformity requires notice. Projecting from the north wall, and supported by a cornice, is a fabric of stone, now termed the minstrels' gallery. The front is divided into twelve niches, each containing an angel, playing on a musical instrument. The windows of the nave are large, and the tracery of those on each side is dissimilar ; but every window corresponds with that opposite. Many of these present ancient and fine specimens of painted glass. The great west window is filled with painted and stained glass, executed by Peckitt, of York, about the year 1766. In the basement divisions are the full-length figures of saints ; that of St. Peter (after whom the church is now denominated) being in the centre. The transepts are formed by the lower compartments of the towers. The inner wall has been cut away to admit of a lofty pointed arch ; and a spacious window, also of the pointed form, is inserted at the extremity of each transept. These works were, probably, performed by the architect of the nave ; and the whole arrangement of the transepts assimilates in character with the principal parts of the edifice. The screen which separates the nave

¹⁷ The beauty of the nave is at present much injured by a high and cumbrous range of seats ; but we have the satisfaction of observing, that the whole are on the point of removal, an order having been made in chapter to that effect. These former incumbrances of the nave are, accordingly, omitted in our view of the interior.

and choir, supports a large and superb organ, generally allowed to be one of the finest instruments of the kind in England.

From the style of its architecture, which has been anticipated in the foregoing page, it will be readily supposed that the choir, when aided by the customary embellishments of that part of a cathedral, is of striking grandeur and captivating interest. Perhaps, the emotions of reverence excited by the architectural design are increased, rather than interrupted, by the ancient monumental erections, rich in pinnacles, tracery, and decaying sculpture, which often engross the space of the arches, and commemorate, in melancholy splendour, prelates connected with the history of the building that affords so just a subject of admiration. Before the fifth arch stands the bishop's throne, which rises, in fine pyramidal architecture, nearly to the vault of the choir. This magnificent fabric is composed of wood, and is distinguished for the lightness of its design, and the delicacy of its enrichments. On the south side of the altar are three stone seats, or stalls. The great east window exhibits its original splendour of painted glass, and is in excellent preservation. Nineteen whole-length figures of patriarchs, saints, and other personages, are here represented, together with various armorial bearings. Many of the lateral windows also contain curious specimens of ancient painting.

The altar-screen, erected subsequently to the Reformation, was in the worst style of the seventeenth century, and has been removed in the present year (1818) to give place to a screen more consonant to the prevailing character of the edifice, executed after the design of Mr. John Kendall, architect.¹⁸ This new fabric is composed of stone, and comprises seven divisions, separated by buttresses supporting highly-enriched canopies and pinnacles. The central division contains the decalogue and the communion-table, under a splendid canopy, enriched by ivy; the great finial being composed of the emblems of the British empire. Between the pinnacles of the screen a view is obtained of the lady chapel, and other superb chapels at the eastern end of the choir.

The chapel of St. Mary¹⁹ affords some pleasing specimens of the architectural style which prevailed in the thirteenth and fourteenth centuries. Near the altar are three stalls, of the same description with those noticed in the choir. Here, also, among other monuments, are those of bishops Quivill, Stafford, and Bronescombe; the latter being

¹⁸ The whole of the recent repairs of the cathedral have been performed under the direction of Mr. Kendall, and we cordially agree with the editors of a modern topographical work, "in hoping that his example of correctly imitating corresponding parts, will be adopted by every architect, and artist, employed in restoring and improving our national architecture."

¹⁹ The chapel of St. Mary has been for some time used as a library; but, in attention to a late order in chapter, this edifice is shortly to be fitted up for morning prayers, with a part of the seats taken from the nave. The library is to be removed into the chapter-house.

of a stately character, and exhibiting its original paint and gilding. Many of the smaller chapels are of considerable beauty, and an enumeration of the principal of these may be useful to the examiner of the cathedral. St. Mary Magdalene's is to the north of the lady chapel, and St. Gabriel's to the south. Adjoining, on the respective sides, are the chapels of St. George and St. Saviour. St. Andrew's, situated to the north of the choir, is now used as a vestry for the canons and prebendaries; and St. James's, immediately opposite, as a vestry for the priest-vicars. St. Paul's, adjacent to the north transept, is used as a vestry for the lay-vicars and secondaries; St. John Baptist's, adjoining the south transept, as a vestry for the choristers. The Holy-Ghost chapel is placed between the south tower and the chapter house. The chapel of St. Edmund the Martyr, at the north-west extremity of the nave, has been previously noticed, as the present consistory court. St. Radegund's chapel is on the south of the grand west entrance, and contains the monument of bishop Grandisson.—The chapter-house is a spacious and noble room, apparently commenced on a design allusive to that evinced in the principal divisions of the church, and probably by an architect engaged in carrying into execution those parts of the cathedral. We have already stated, through extracts from original documents, that this building was completed between the years 1420 and 1478. The large east window is now destitute of painted glass, but is attractive from the elegance of its form. The open timber-work of the roof is of eminent beauty.

The sepulchral monuments erected in different parts of this cathedral are extremely numerous; and, in many instances, are equally interesting to the antiquary, from the remote date of the subject commemorated, and to the scientific examiner, from the varieties of style displayed in their construction. A fertile source of intelligence is here repositied for the student in ancient English architecture; and the obvious beauty displayed in many of the monuments, unites with the real worth of the persons intombed, in rendering these mansions of the dead, objects of solemn gratification to the spectator not intent on antiquarian or architectural pursuits.—The greater number of our prelates, who died possessed of this see, from the decease of Leofricus down to the present time, have been buried, with exemplary propriety, within these walls. Leofricus, the first bishop of Exeter, was certainly interred in the cemetery of his own cathedral. The spot of his sepulture is erroneously said to be on the east side of the south transept; and a monument, composed of the fragments of several ancient tombs, was erected to him, in the year 1568. Amongst the

monuments to subsequent prelates, those particularly deserving of attention are to the memory of bishops Marshall, Bronescombe, Stapeldon, Stafford, and Oldham. These are uniformly fine specimens of the arts, at the respective dates of their construction. The monuments to distinguished men, unconnected with the duties of the church, are likewise numerous, and are frequently of considerable interest. Those erected to sir Richard Stapeldon, 1326; Humphry de Bohun, earl of Hereford, 1322; and to the memory of two other knights, have cross-legged effigies, evincing the persons interred to have been engaged in the crusades. Hugh Courtenay, second earl of Devon, who died in 1377, also lies here, beneath a splendid monument, together with Margaret his countess, daughter of Humphry de Bohun, earl of Hereford. Amongst the monuments of a modern character must be noticed that to lieutenant-general Simcoe, executed by Flaxman, and erected by subscription, in 1815.

The present members of the cathedral, besides the bishop, consist of a dean; a precentor; a chancellor; four archdeacons; the sub-dean; two canons; twenty-four prebendaries; four priest-vicars; eight lay-vicars, of whom one is organist; together with choristers, vergers, and other inferior officers. The treasurership, and the archdeaconry of Exeter, are held *in commendam* with the bishopric.

DIMENSIONS OF THE CATHEDRAL.

The extreme LENGTH from east to west is 390 feet. From the west door to the choir, 173; and from the commencement of the choir to the altar, 131 feet. The LENGTH, from behind the choir to the lady-chapel (previous to the alterations now in progress) was 25 feet; and that of the lady-chapel, or chapel of St. Mary, is 61 feet. The extreme LENGTH of the cross-aisle, from north to south, is 140; and the BREADTH of the body and side-aisles, 74 feet. The HEIGHT of the vaulted roof is 69; and that of the towers, in which the transepts are worked, is 140 feet. The chapter-house is 50 feet in length, by 30 in width.

DESCRIPTION OF THE PLATES.

Plate 1. An Exterior View of the Cathedral on the North-east, shewing part of the Choir, and the North Aisle.

Plate 2. Represents the Interior of the North Aisle of the Choir. Several monuments, specified in our ground-plan, are inserted in the walls, and placed between the arches. On the left, towards the termination of the aisle, is seen the Entrance to St. George's Chapel, often called the Chantry of sir John Speke. A fine Screen, in the English style of architecture, separates the aisle, at its eastern extremity, from the Chapel of St Mary Magdalene.

Plate 3. An Interior View of the Transept, with part of the Nave. On the left is the Door-way leading to the Chapter-house. The Door-way, in the centre of the View, opens to the cloisters. From the elevation of one entire arch, and superstructure, of the nave, a satisfactory idea may be formed of the architecture which prevails throughout the whole of the interior.

Plate 4. Exhibits the splendid West Façade. The prominent features in this superb elevation have been distinctly noticed in our previous description of the cathedral.

Plate 5. Shews the North Porch, together with part of the Exterior of the Nave and its Aisle.

Plate 6. A View of the South Tower, which forms part of the Transept. The embattled Parapet, and angular Turrets of the North Tower, are seen over the roof of the Nave. On the right of the Plate is the Entrance to the Chapter-house, with the Western Window of that edifice. This View is taken from the area of the cloisters.

Plate 7. The East End of the Cathedral, as seen from the bishop's garden; shewing the Norman Towers.

Plate 8. The View presented in this Plate is, likewise, taken from the bishop's garden; and represents the South Tower, directly under which is the East Window of the Chapter-house. On the right is part of the Episcopal Palace.

EXETER.

BISHOPS.

<i>Tawton.</i>		William Brewer	1224	William Bradbridge	1570
Werstanus	905	Richard Blondy	1245	John Woolton	1579
Putta	906	W. Bronescombe	1257	G. Babington (1)	1594
<i>Crediton.</i>		Peter Quivill	1280	William Cotton	1598
Eadulph		Thomas de Button		Valentine Cary	1621
Ethelgar	932	or Bytton	1293	Joseph Hall	1627
Algar	942	Walter Stapledon	1307	Ralph Brownrigg	1641
Alfwold	952	James de Berkley	1327	John Gauden	1661
Alwolfus I.	969	John Grandison	1329	Seth Ward	1662
Sidemannus	978	Thos. Brentingham	1370	Anthony Sparrow	1667
Alphred	990	Edmund Stafford	1395	Thomas Lamplugh	1676
Alwolfus II.	999	John Keterick	1419	Sir Jonathan Trelaw-	
Alnold	1014	Edmund Lacy	1420	ney, bart.	1689
Livingus	1032	George Neville	1455	Offspring Blackall	1707
<i>Exeter.</i>		John Booth	1466	Lancel. Blackburne	1716
Leofricus	1046	Peter Courtenay	1477	Stephen Weston	1724
Osbertus	1074	Richard Fox	1486	Nicholas Clagget	1743
Wm. Warlewest	1107	Oliver King	1492	George Lavington	1746
Robert Chichester	1128	Richard Redman	1495	Frederic Keppel	1762
Robert Warlewest	1150	John Arundel	1501	John Ross	1778
Barthol. Iscanus	1159	Hugh Oldham	1504	William Buller	1792
<i>See Vacant.</i>		John Voysey	1520	Hen. R. Courtenay	1796
John the Precentor	1186	Miles Coverdale	1551	John Fisher	1803
Henry Marshall	1191	James Turbeville	1556	Hon. GEO. PELHAM	1807
Simon de Apulia	1206	W. Alley or Alleigh	1560		

DEANS.

Serlo	1225	John Hals	1457	Edward Young	1662
Roger de Wynkeley	1231	Henry Webber	1459	George Cary	1663
William de Stanwey	1254	Peter Courtney	1477	Richard Annesley	} 1681
Roger de Toriz	1274	Lionel Widevill		Lord Altham	
John Nobilis	1274	John Arundel	1483	William Wake	1702
John Picot	1281	Edward Wylughby	1500	Lancelot Blackburn	1705
And. of Kilkenny	1284	Thomas Howys	1508	Edward Trelawney	1716
Henry de Somersete	1303	John Voysey	1509	John Gilbert	1726
T. de Lechlade	1307	Richard Pace	1522	Alured Clarke	1741
Bartholomew de		Reginald Pole	1527	William Holmes	1742
Sancto Laurentio	1311	Simon Haynes (2)	1537	Charles Lyttelton	1748
Richard de Coleton	1328	John Moreman	1554	Jeremiah Milles	1762
Richard de Braylegh	1335	Thomas Reynold	1555	William Buller	1784
Reginald de Bugwell	1354	Gregory Dodds	1559	Charles Harward	1790
Robert Sumpter	1366	George Carew	1570	Charles Talbot	1802
Thomas Walkington	1380	Stephen Townshend	1583	George Gordon	1809
Ralph Tregrison	1384	Matthew Sutcliffe	1602	John Garnett	1810
Stephen Payne	1415	William Peterson	1629	WHITTINGTON LAN-	
Roger Bolter	1419	Seth Ward	1661	DON	1813
John Cobethorn	1419				

(1) It is observable that the manor of Crediton, which had been previously separated from the see, but restored, was again alienated by bishop Babington, and, unfortunately, beyond all possibility of retrieval. It is observed by Mr. Polwhele, in his work entitled the History of Devonshire, that "this manor even then was valued at 1000 marks a year, rents of assize." At the same date, adds Mr. Polwhele, "the bishopric of Exeter was nearly four times as good as that of Lichfield. According to the valuation of their income into the first fruits, Exeter paid the pope 6000 ducats, while Lichfield paid only 1700."

(2) Simon Heynes, or Haynes, is believed to have been one of the committee of doctors, and masters in divinity, appointed by the university of Cambridge to examine the validity of the marriage between king Henry VIII. and Catherine of Arragon. He was also one of the first prebendaries of Westminster in the original foundation-charter; and appears to have held a distinguished place, on many occasions, amongst the ecclesiastics who entered on the troubled sea of public transactions in the latter years of Henry's reign. It is more pleasing to observe, that he was one of the compilers of the English liturgy in the time of Edward VI.

(r)

INDEX TO EXETER CATHEDRAL.

**** The italic letters indicate the pages marked at the bottom of the left side; thus, (a) (b) &c. and the letter N. for note.*

Alley, bishop, *g*; his exemplary conduct procured him the favour of queen Elizabeth, *ib.*—Andrew, St. chapel of, *p*; now used as a vestry for the canons and prebendaries, *ib.*

Blackall, bishop, chaplain to William and Mary, *h*; and afterwards to queen Anne, *ib.*; promoted to Exeter by the queen without the advice of her ministers, *ib.* N.—Bodmin, see of Cornwall placed there, *a*.—Brewer, bishop, descended from an ancient Devonshire family, *d*; employed in services of the state by Henry III. *ib.*—Bronescombe, bishop, *d*; completed St. Gabriel's chapel, *ib.*—Brownrigg, bishop, presided at Exeter during the civil wars, *g*.—Buller, bishop, *h*; entertained his present majesty and the late queen, *ib.*—Button, bishop, *e*; continued the architectural works begun by bishop Quivill, *ib.*

Cathedral escaped serious injuries in the time of the civil wars, *gh*; description of the building, *io*; the original cathedral supposed to have occupied the site of the present chapel of St. Mary, *i*; re-edified by bishop Warlewast, *ib.*; injured by fire, *ib.*; the repairs completed by bishop Marshall, *ib.*; nearly the whole edifice rebuilt, *k*; north and south towers, *ib.*; exterior, *kl*; buttresses, *l*; windows on the south side, *ib.*; west front, *ib.*; description of the screen erected by bishop Grandison, *ib.* N.; interior of the building, *m*; plan, *ib.*; dates at which different parts of the present structure were erected, *ib.* N.; gallery of minstrels, *n*; nave, *ib.*; organ, *o*; choir, *ib.*; bishop's throne, *ib.*; great east window, *ib.*; altar-screen, *ib.*—Chapter-house, description of, *p*; time of its completion, *ib.*; east window of, *ib.*—Chichester, bishop, *d*; said to have largely contributed to the buildings of the church, *ib.*—Courtenay, Henry, his domestic sorrows noticed, *hi*.—Courtenay, Peter, descended from a noble family of Devon, *f*; conferred important benefits on this diocese, *ib.*—Coverdale, bishop, *g*; assisted in translating the Bible, *ib.*; deprived of his bishopric, *ib.*—Crediton, see of Devon removed to that place, *b*; a cathedral church built there, *ib.*

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wich, *g*; died in obscurity, *ib.*—Holy Ghost, chapel of, *p*.

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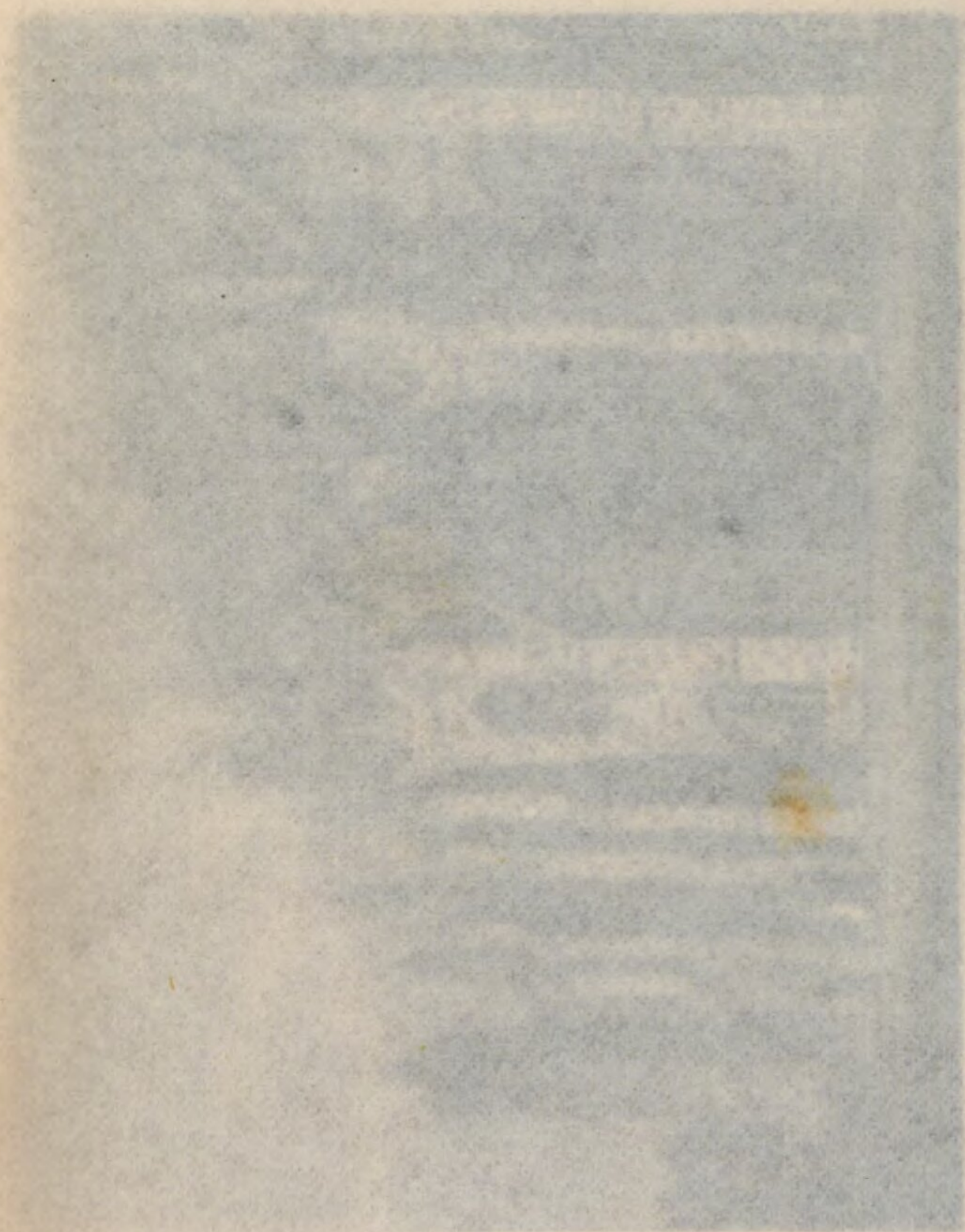
Radegund's, St. chapel, *p*.—Ross, bishop, *h*.

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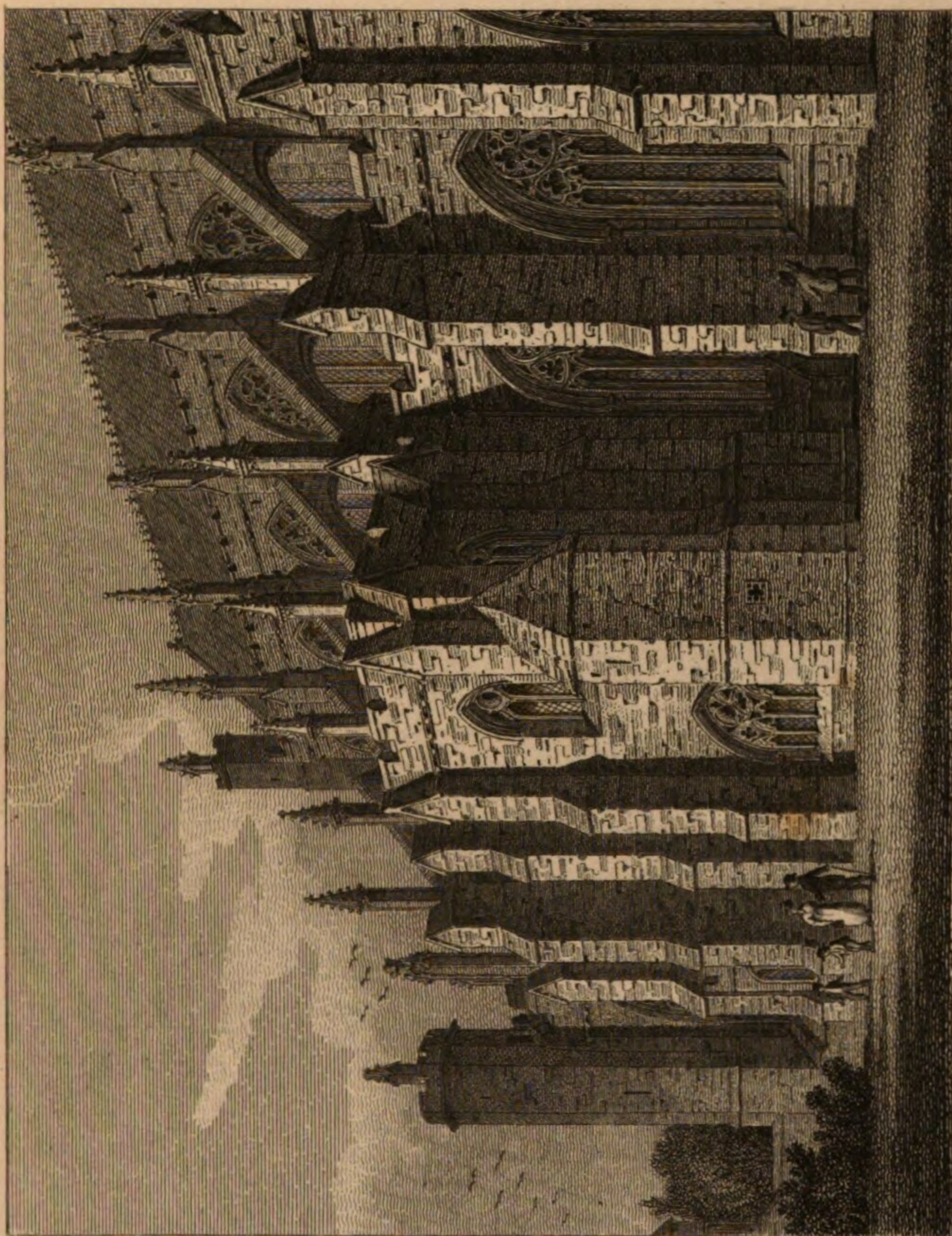


MS. and of the University of Edinburgh

Printed and Published by James Ballantyne, Edinburgh.

INDEX TO EXETER CATHEDRAL.

Hall, bishop, ejected from the see of Nor-



Drawn & Eng. by H. S. Sayer.

Pl. I.

N.E. end of Exeter Cathedral.

Published Dec. 1. 1848. by Sherwood Neely & Sons, Paternoster Row.



Drawn & Eng.^d by H.S. Storer.

Pl. 2.

N. Aisle Exeter Cathedral.

Published Jan. 1819. by Sherwood, Neely, & Jones, Stationers Row.



Part of the Nave & Transept Easter Church



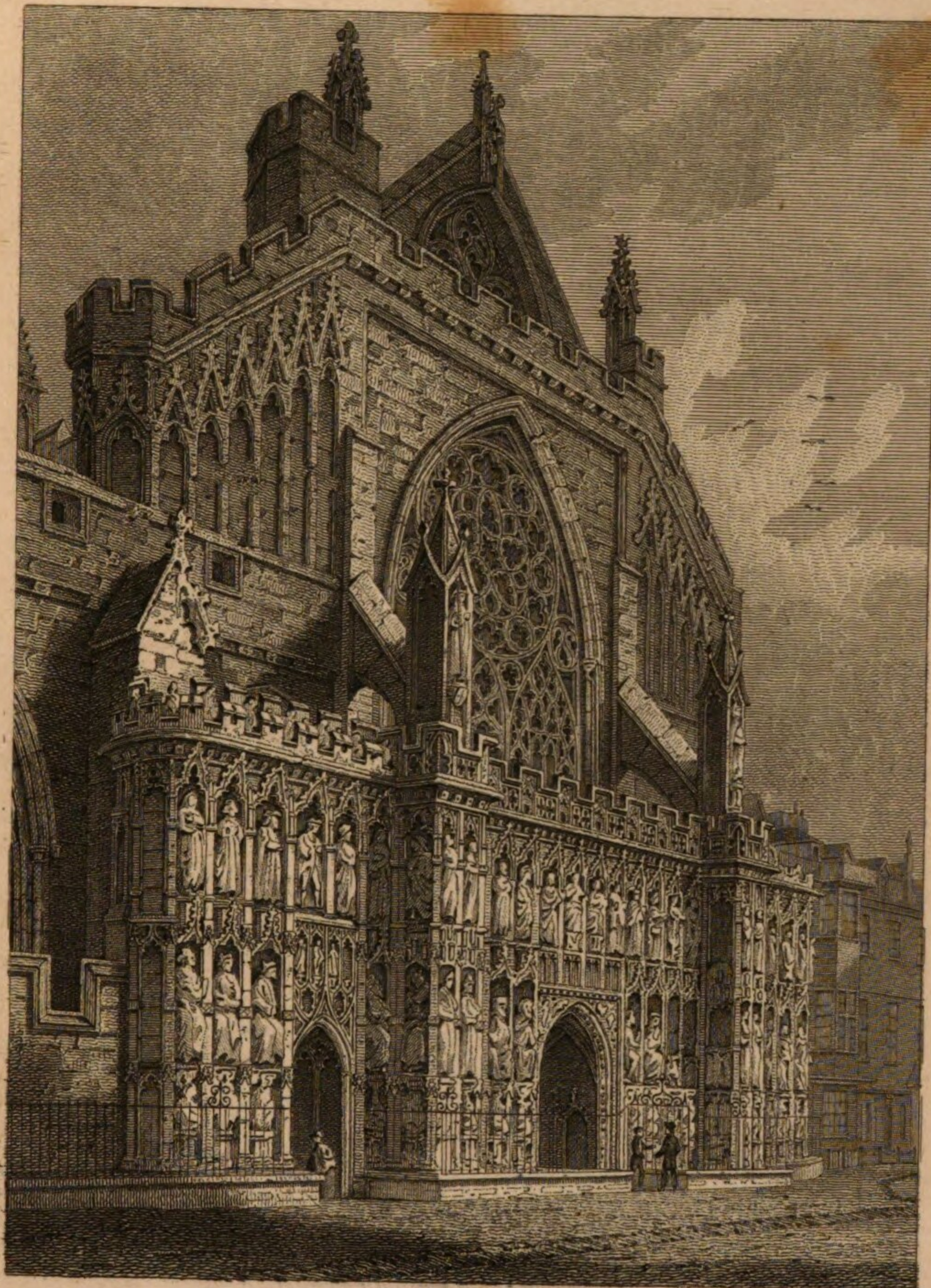
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Pl. 3.

Part of the Nave & Transept Exeter Cathedral.



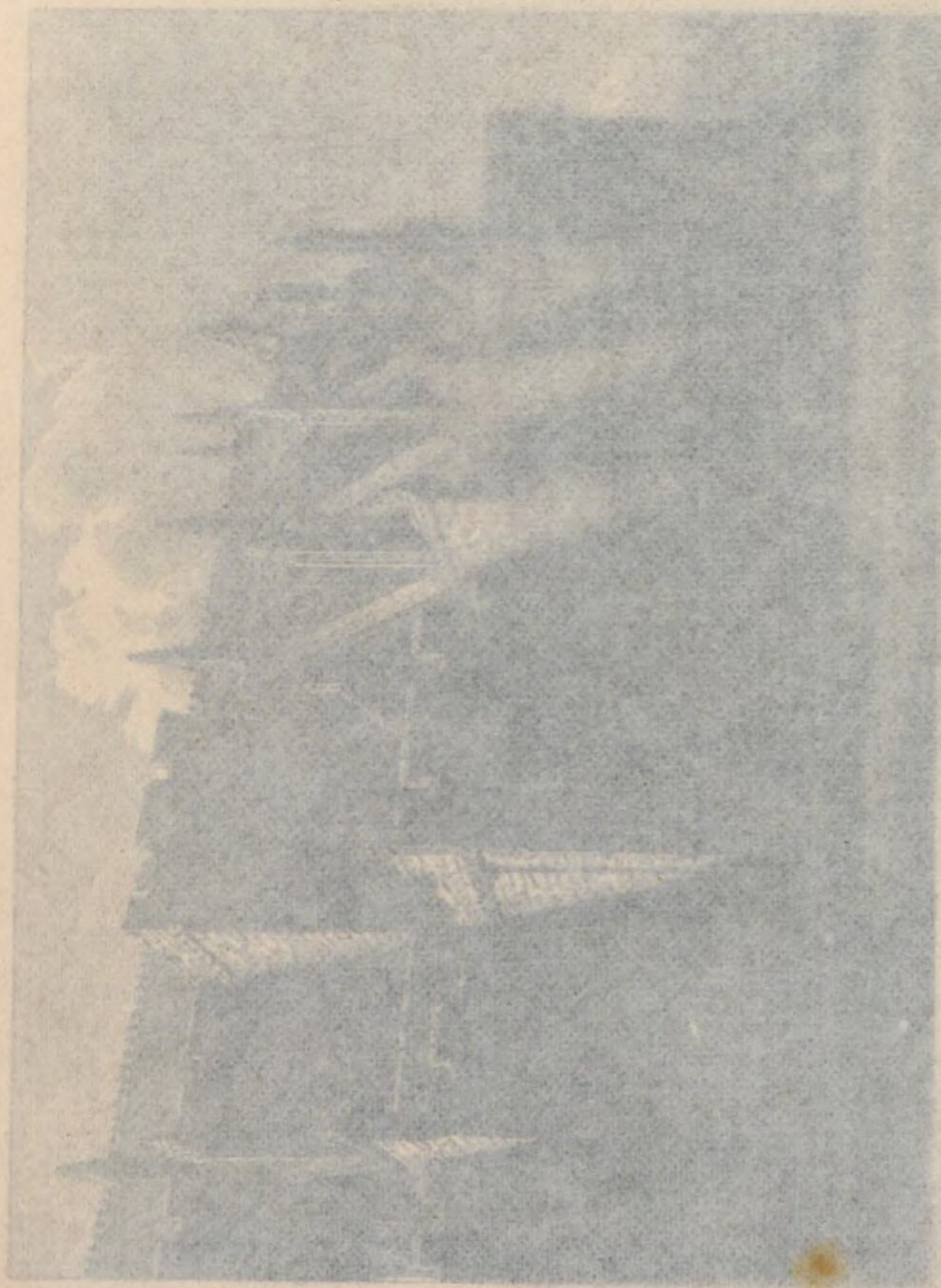
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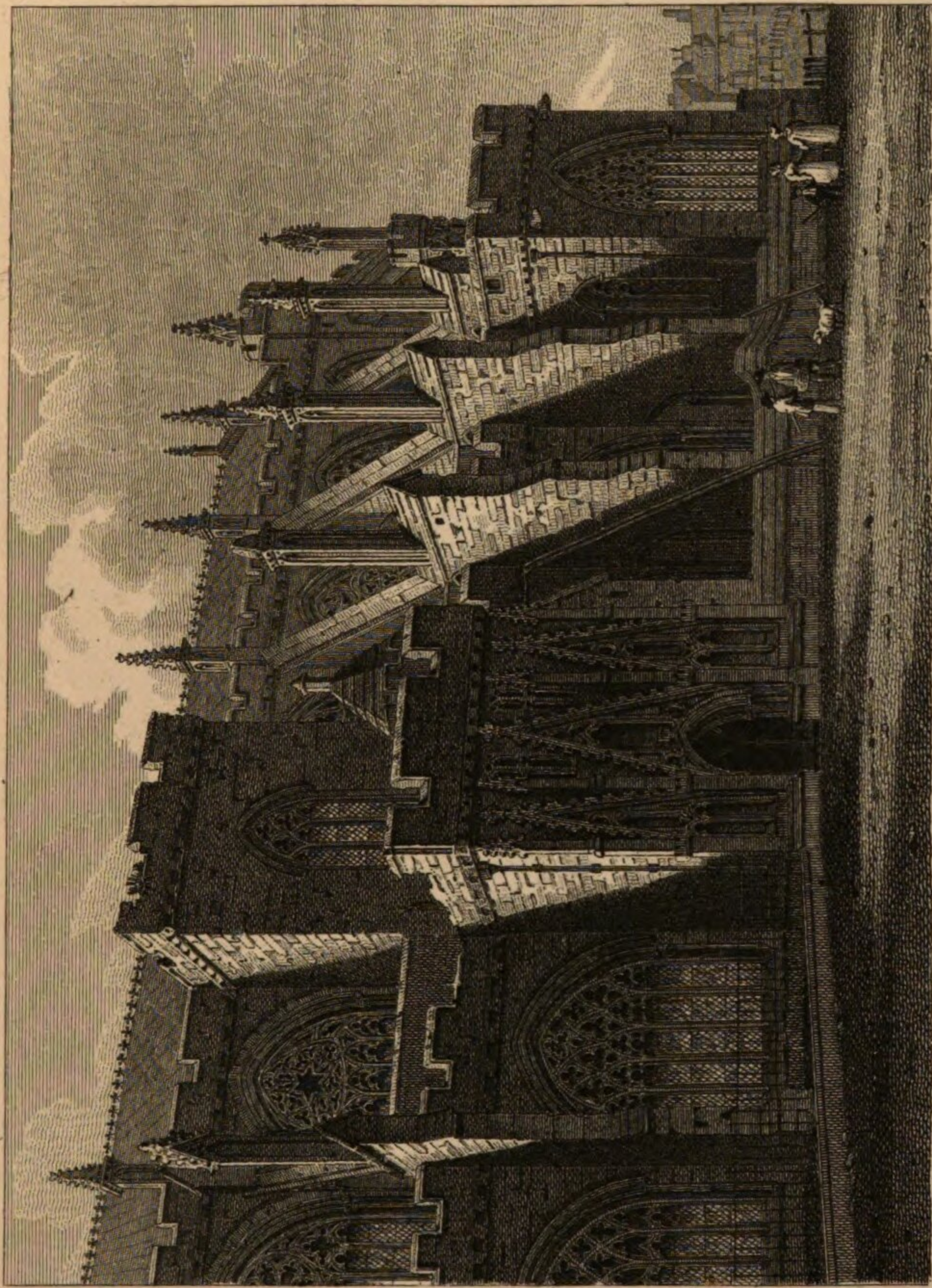
Pl. 4.

West Front Exeter Cathedral.



View of the Cathedral

St. Peter's Cathedral, Rome



Pl. 5.

N. View of Exeter Cathedral.

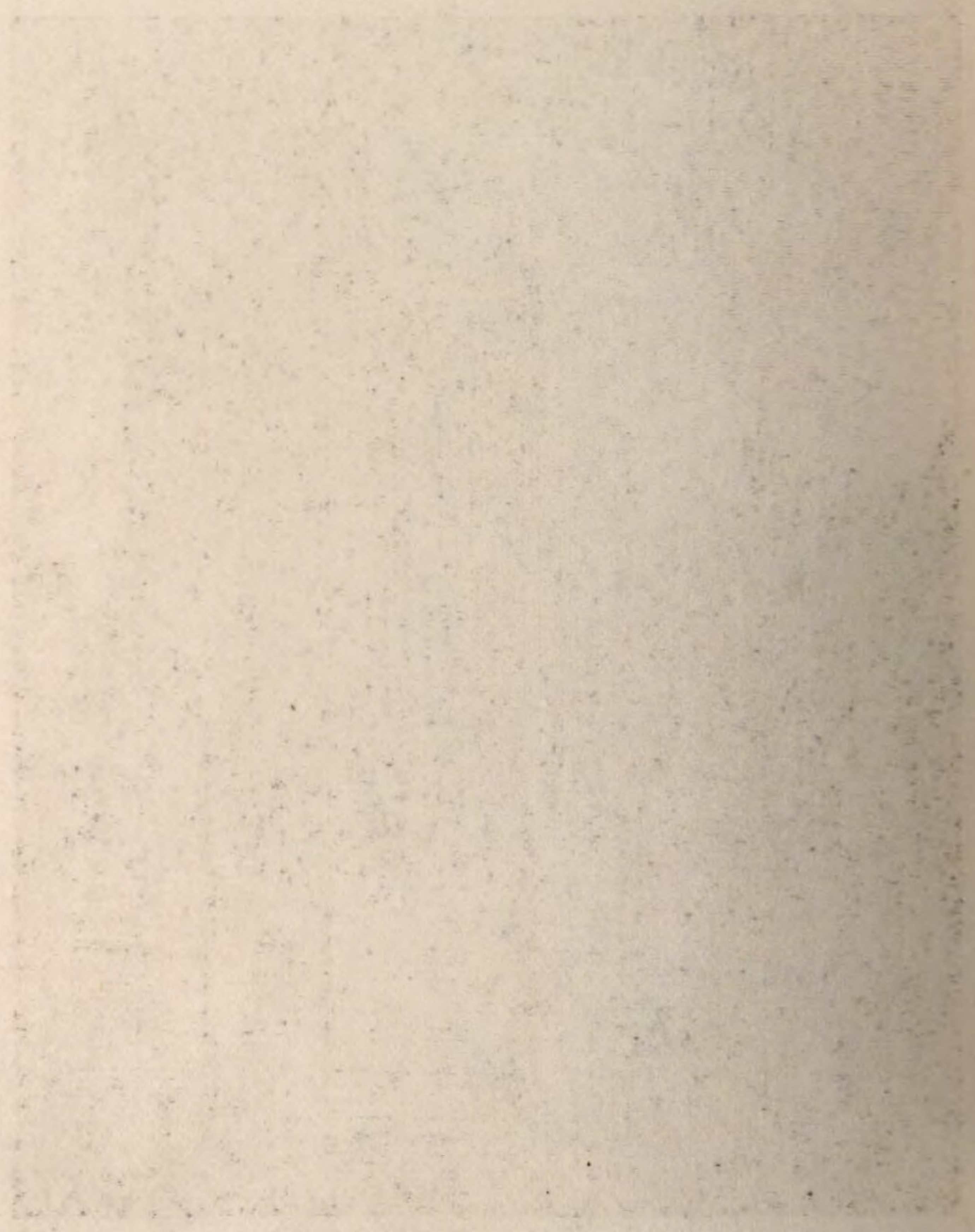
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Exeter Cathedral from the West

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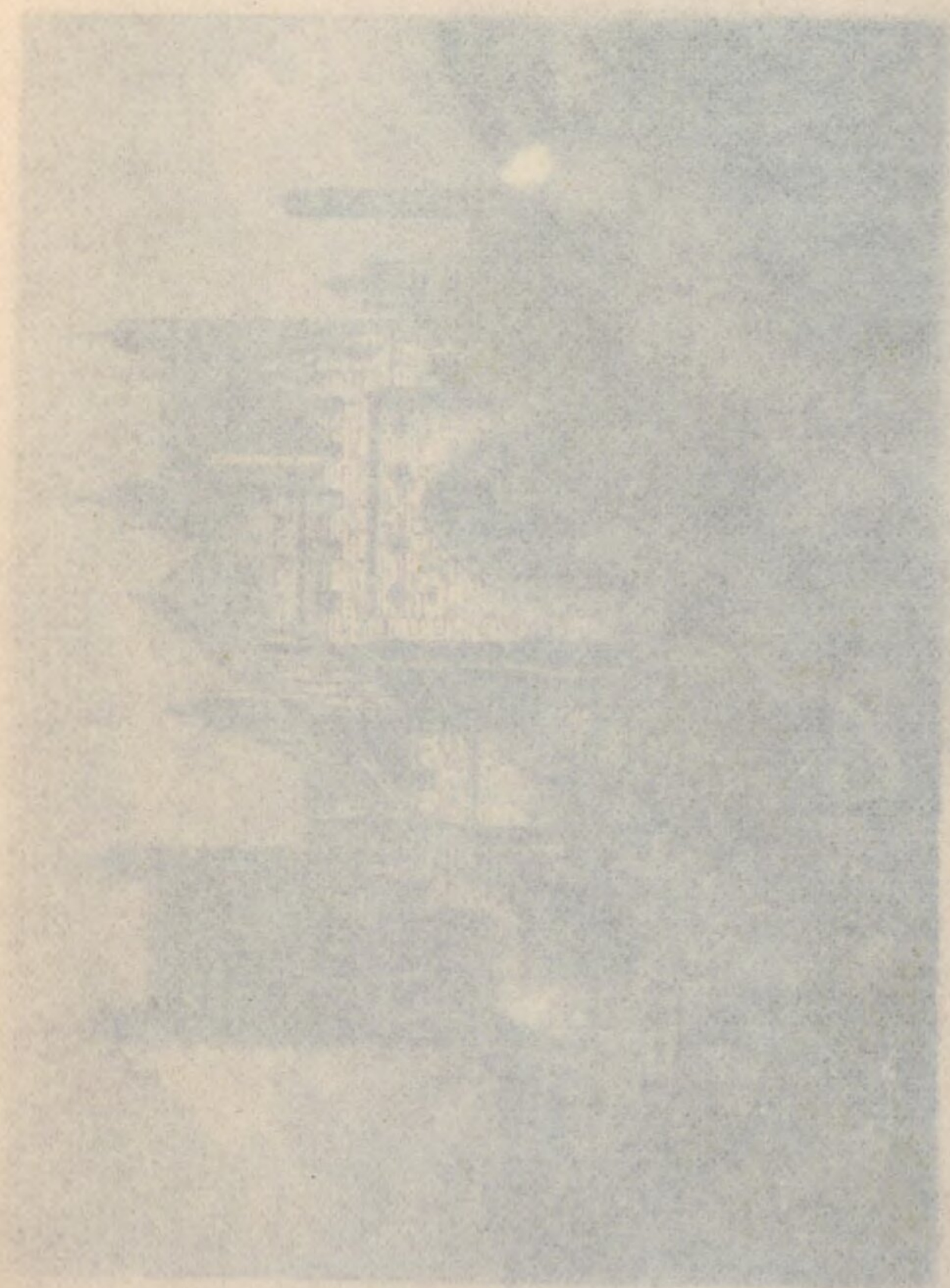


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Pl. 6.

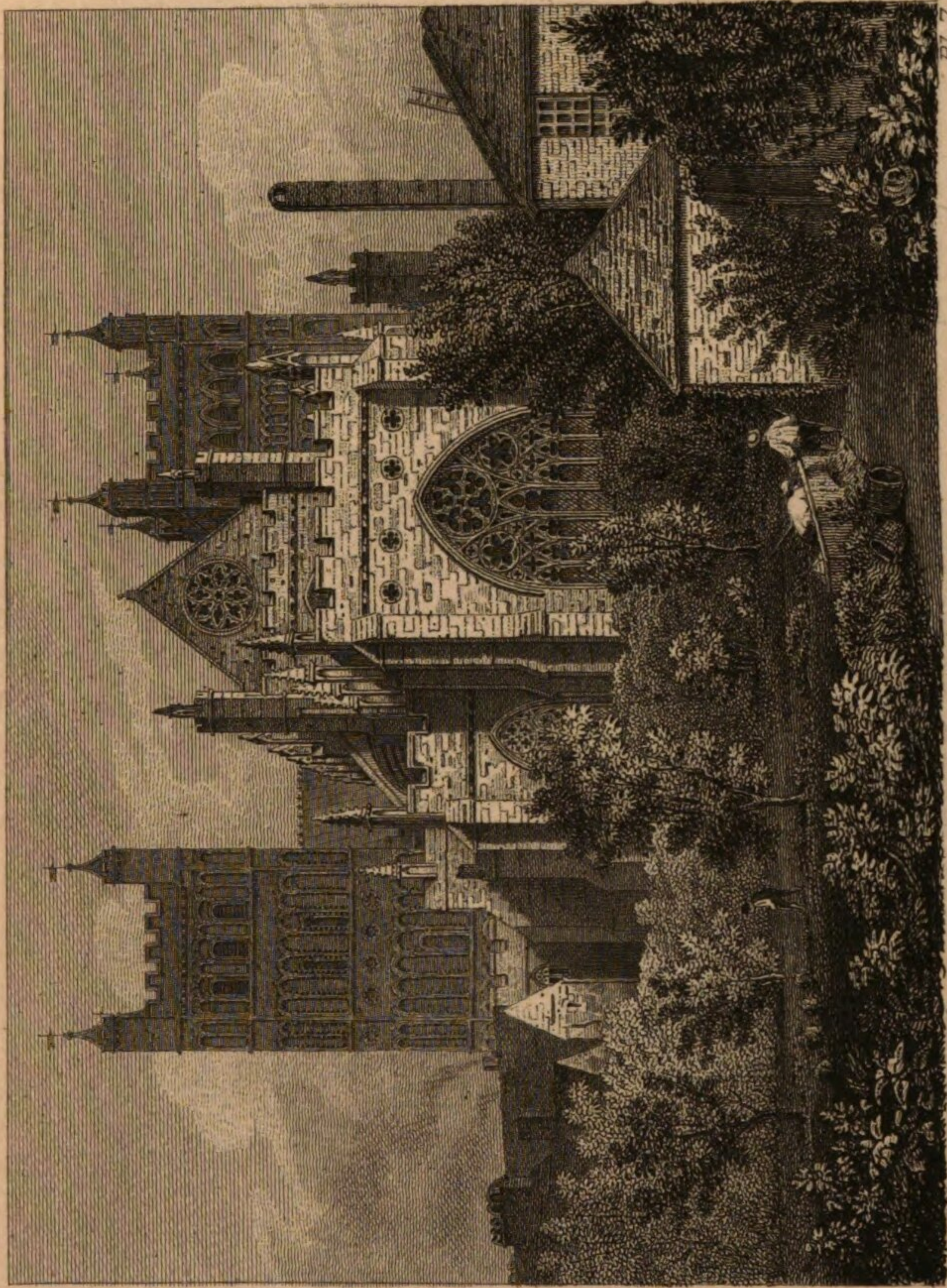
Exeter Cathedral from the Cloisters.

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Red Seal of the Library

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Pl. 7.

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East end Exeter Cathedral.

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View of the University of Cambridge

The East View of the University of Cambridge

Published by the University of Cambridge Press

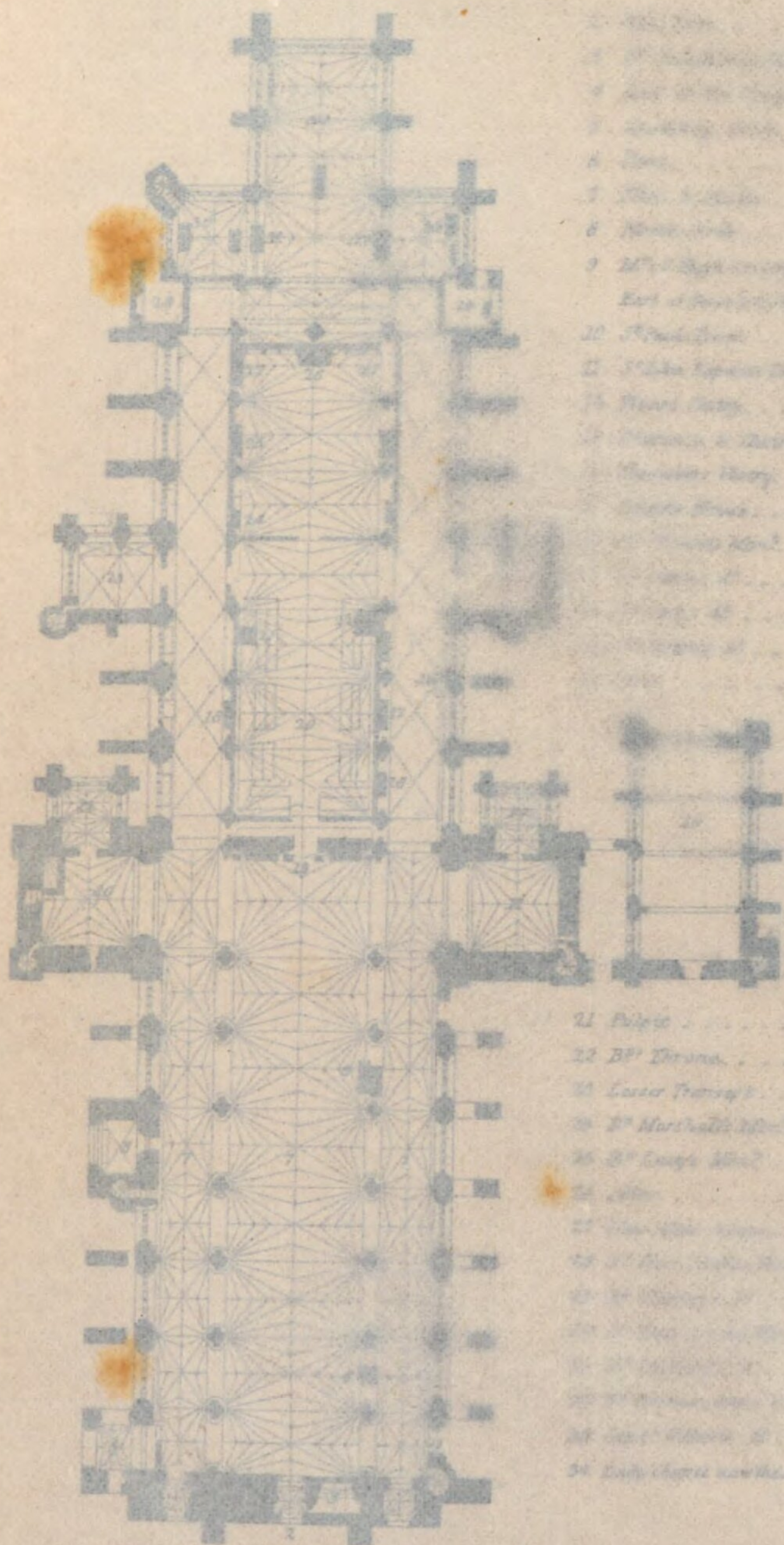


S. East View Exeter Cathedral.

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EXETER CATHEDRAL

Shewing the ground plan of the church

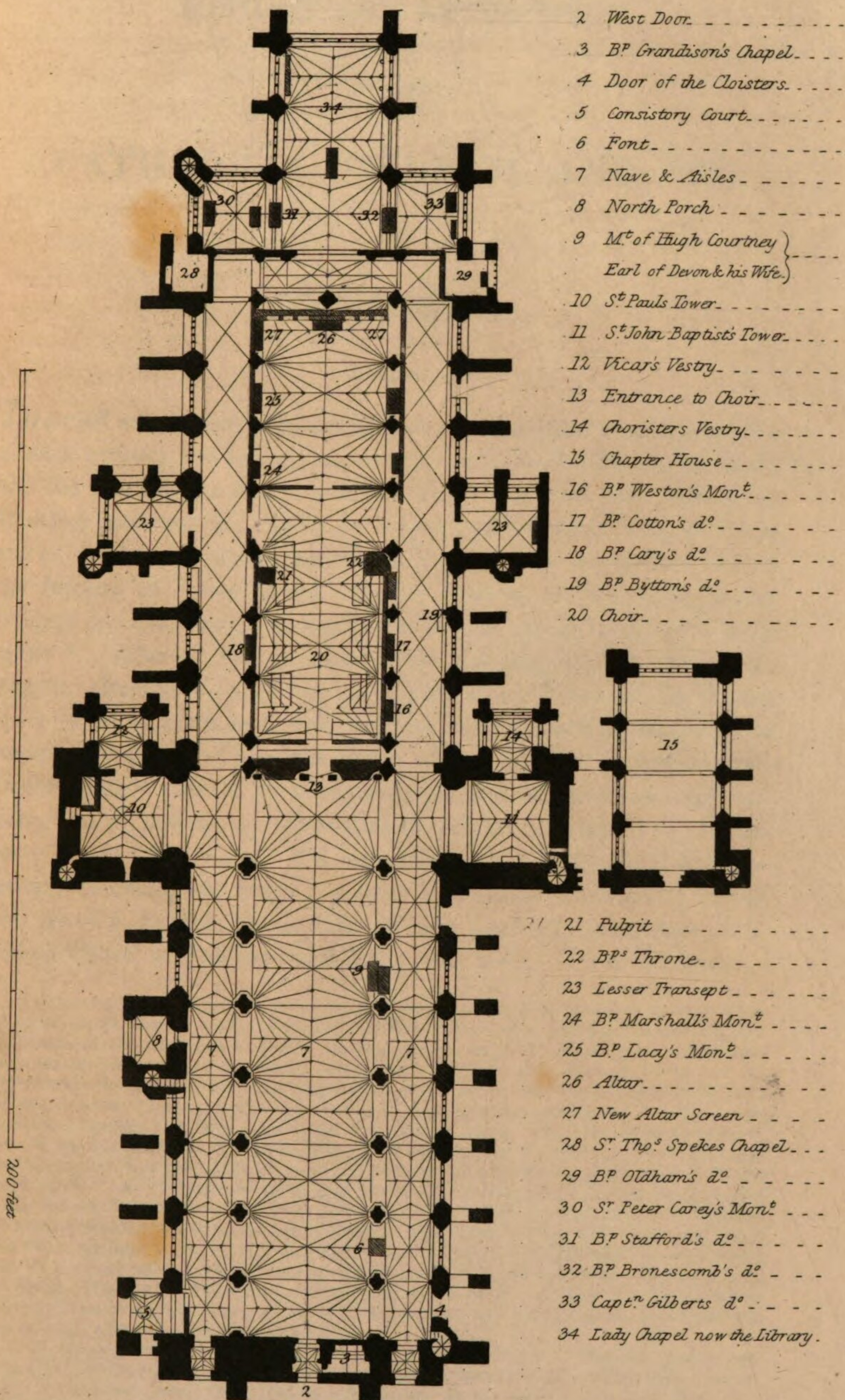


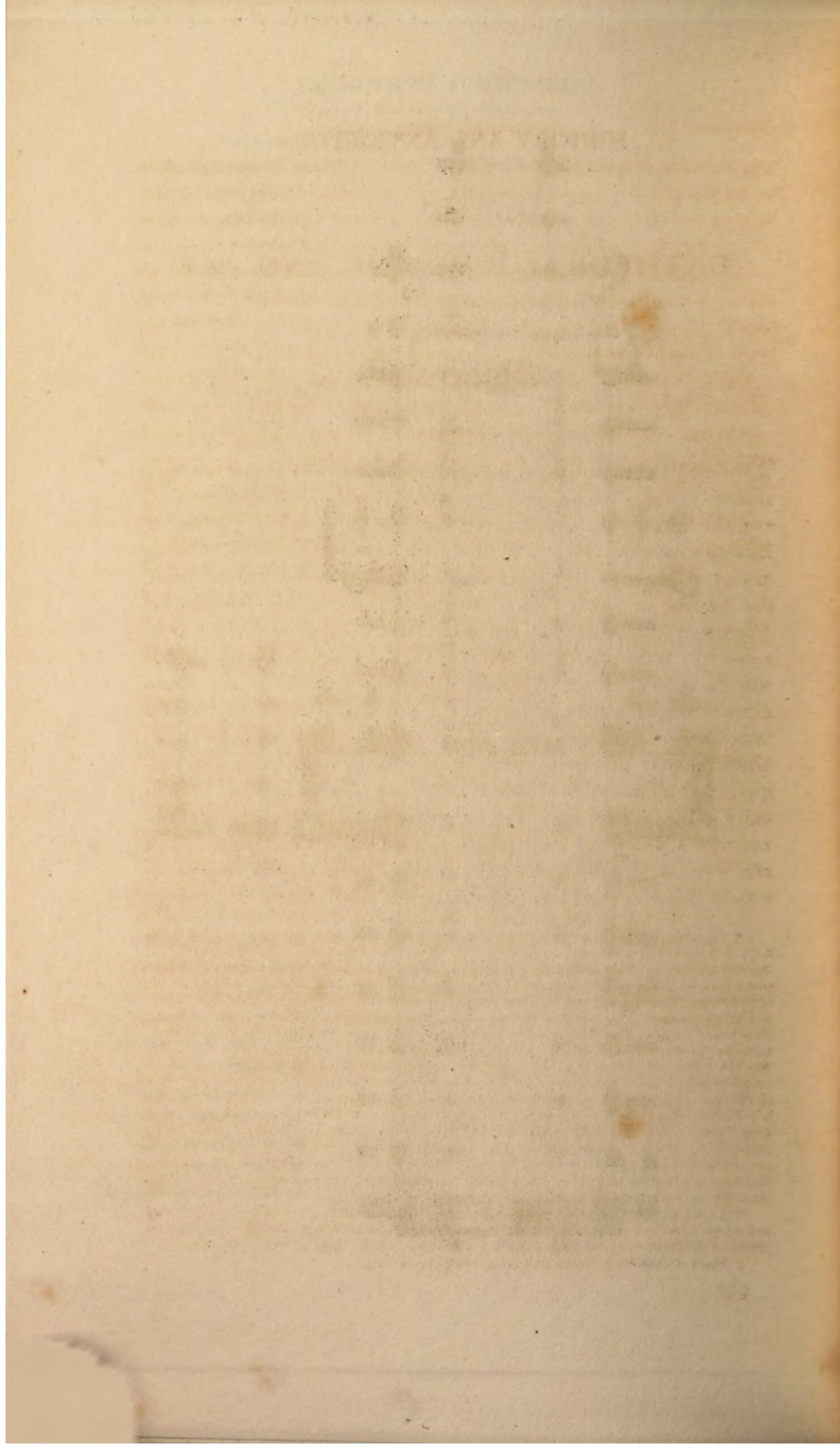
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EXETER CATHEDRAL.

Shewing the groining of the Roof





HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Gloucester.

THE civil and ecclesiastical antiquities of Gloucester ascend to a very remote period ; the former are recorded prior to the Roman invasion, and the latter in the second century of the Christian era. Alfred of Beverley mentions this city by its British name of *Caer Glow*, as being one of the twenty-eight cities which were built by the Britons before the landing of Julius Cæsar. By the Romans it was denominated *Glevum* and *Claudiocestria*, and by the Saxons *Gleaw-cestre* and *Glowe-cester* *. When Creda in 584 formed the kingdom of the middle angles, afterwards called Mercia, Gloucester was one of the fifteen cities which it contained, and was doubtless a place of considerable importance †, in consequence of its situation on a navigable river. Unfortunately men are so much more prone to superstition than religion, that all unequivocal records of the origin and progress of Christianity in our city are lost. Yet, according to the “ Memorial of Gloucester,” a bishop and some preachers established Christianity in this city about A. D. 189, at the desire of king Lucius ‡, who, says archbishop Usher, erected here *ecclesiam primæ sedis*. Three archbishop-

* Etymologists are neither unanimous nor very happy in their attempts to elicit a signification for the different names of our city. Robert of Gloucester, and Camden suppose, that the British appellation is derived from *Glois*, a supposed son of Claudius, and hence *Claudio-cestre* became *Claucestre* and *Gloucestre*. Gough derives it from *Caer gloyii iis*, the city of the pure stream ; another, and still more extravagant, conjecture is, that it might originate in *Glo*, the British name of coal, and thus be the coal-city long before this mineral was known. In the Beauties of England *Caer Glow* is called the “ fortress of Gloew, who lived at the commencement of the Roman period of British history, and was prince of the country of which the city was the capital ; in ancient pedigree books he is styled *Gloew Gwlad Lydan*, Gloew lord of the broad region.” As “ *Gleaucester* came from *Glevum*, so did the latter from *Caer Gloui*.” But as this Roman division of our island was called *Flavia Cæsariensis*, its capital might be designated *Flavius*, which, by a very common transition, degenerated to *Glaui* and *Gloui*, and hence *Caer Glow*, the fair city, in consequence of its numerous local advantages, and being the lowest place on the river where a safe and convenient passage could be formed to the western parts of the island. The tessellated pavement, 30 feet by 20, which was discovered in 1806, when digging the foundation of the new Blue-coat Hospital, Eastgate Street, proves that the site of the Roman *Glevum* must have been nearly that of the present city.

† Sir R. Atkyns’s “ Ancient and present State of Gloucestershire.” Gloucester was in very early days a fortified place, and it is said to have been surrounded with walls by Cissa, the repairer of Chichester, second king of the South Saxons. *Rudge, MSS. in Univ. Coll. Oxf.*

‡ There is a tradition of this king being buried in our city.

rics, it is said, were then established, one at London, at York, and at Gloucester. Camden mentions a bishop of Cleeve (*Cluviensis*, supposed to mean Gloucester), among the British bishops who attended the first general councils. Historians agree that Eldad, Eldawyn, or Eldall, was bishop of this see about 489 or 490*. Usher even alleges that this prelate buried the Britons who were slain by Saxon treachery at Ambresbury, Wilts. and Dugdale considered him the brother of Eldol, earl of Gloucester. Dubritius is mentioned as bishop of this see in 522, and was probably succeeded by Theonus or Cerno, who was translated from Gloucester to the archbishopric of London between 542 and 553. Tanner supposes that this episcopal establishment disappeared before the victorious arms of the Saxon heathens about 570, as nothing more is recorded of it till the christianized Oswy, king of Northumberland, having about 657 conquered Mercia, instituted the bishopric of Lichfield, which included the county of Gloucester. Archbishop Theodore of Canterbury in 679 divided that immense bishopric into five sees; one of these was Worcester, with which Gloucester was incorporated, and remained so till 1541 †, when Henry VIII. established it again as a distinct see.

Of the original British cathedral here we have no records; but the history of the monastic edifice raised by the Saxon-English, and afterwards appropriated to the present see, is sufficiently ample and accurate. Wolfere king of Mercia, being converted to Christianity, caused the foundation of an abbey to be laid in our city about 672, but dying three years after, he consigned the duty of finishing it to his brother and successor Ethelred. This task was again transferred to his nephew Osric, then viceroy of the Wiccii, and afterwards king of Northumberland, who superintended the building, and was hence reputed its founder. On its completion, Ethelred gave the vill of Gloucester, and considerable lands to support the new establishment, and growing weary of worldly concerns, resigned his crown in 704, became a monk, and died in 716. This religious edifice, by the care of Osric ‡, in 682 was dedicated to St. Peter, and consecrated by arch-

* "This historical fact," observes the Rev. Mr. Rudge, is referred to in the inscription on the back of the bishop's seat in the cathedral. EDEL DUN—ELDADUS EPS GLOUC.—ELDO MAJOR—A. 490.

† It appears, however, that there were suffragan bishops of our see in 1223 and 1534.

‡ He died in 729, and was buried in the church of St. Peter, before the altar of St. Petronille. His body is said to have been afterwards removed to the chapel of our lady; and, in abbot Parker's time, laid in a tomb near the high altar. His effigy (see pl. 5.) is cumbent, bearing the plan of a church in his hand, with a crown on his head, as king of Northumberland. On the east wall is written, "Osricus Rex primus Fundator hujus Monasterii, 681." The effigy is "certainly of older date than the tomb on which it is laid, and the obtuse arch, together with the arms of Parker and the abbey, joined to those of the Northumbrians, plainly refer the cenotaph to the reign of Henry VIII. This was agreeable to the practice of other abbeys, where monuments of this kind were raised in honour of their Saxon founders, in the later ages of the monasteries, as an expression of gratitude." Rudge's Gloucester, p. 166.

bishop Theodore and Bosel, bishop of Worcester; under the direction of the latter it was probably filled with religious of both sexes * Kineburg, in the Saxon Annals called the sister of Wolfere, and by Atkins said to be the sister of Osric and consort of the king of Northumberland, was appointed the first abbess. Whatever may have been her rank and alliance, it appears that she governed the abbey twenty-nine years with much propriety, and was buried near king Osric. In 714, Eadberg, the widow or sister of Wolfere succeeded, presided twenty-five years, and was buried by the side of her predecessor. Eva was the third abbess, and was most probably the wife of Ethelred, as it is asserted by Dugdale and others that the three first presidents of St. Peter's abbey, were Mercian queens. This lady improved the revenues of the abbey † during her presidency of thirty years; yet at her death the office of abbess terminated, and the abbey remained desolate during fifty years. Many causes have been assigned for this event, such as the supposed violation of the female religious (for it is a gross abuse of terms to call them nuns, in the modern sense of this appellation); but the most probable one is the general depravation of manners that followed the civil wars. We may also observe an ebb and flow in the public morals of nations, which influence their religious character. Nearly a century had elapsed since the first converts to the Christian faith had founded their religious establishments; and almost two generations had passed away, leaving behind them less zeal in the cause, and also less knowledge of the miseries of idolatry.

In 821 Beornulf, king of Mercia, repaired the abbey, restored its lands, and placed in it secular canons. King Burgred, in 862, confirmed to it all the grants of his predecessors; and, with the consent of his great council, exempted it, with its appurtenances and dependants, from all secular service. From this period till the reign of Canute "the society seems to have flourished in peace and happiness," and "no records are extant of any transactions relating to the monastery," except that in 918, Elfleda, daughter of Alfred, and wife of Ethelred, count of Mercia, was buried in the east porch of the monastery ‡. In

* Tanner's *Not.* "The Saxon monasteries," observes Mr. Clarke, "were cœnobias, mixed assemblies, where clergy and laity, men and women, married or under vows of celibacy, had the liberty of residing. The women had distinct apartments, and were under the government of a superior or abbess. It was much the same in the common houses of the Greeks, where the *γυναῖκες* were anciently distinct parts of the edifice reserved for women only." Gough's *Camden*, vol. i. p. 194. The resemblance to the Greek customs is the more probable that archbishop Theodore was concerned in this monastery.

† Among its early benefactors were Cenred king of Mercia, and Offa king of Essex, both of whom, in the fanaticism of the age, exchanged their regal crowns for the pope's tonsure. MSS. Frowc.

‡ Many years after, in removing the foundation of the old church, the bodies of herself and husband were found entire, and "their looks are said to have been as graceful as when alive." *Sax. Ann.* Gough's *Sepul. Mon.*

1022 Canute, observes Dugdale, instigated by Wolstan, bishop of Worcester, violently deprived the secular canons of their homes and property, and filled the monastery with Benedictine monks. The bigots of that age, who had sacrificed every sentiment of justice and humanity to the interest of their particular society, laboured to represent the secular priests as immoral and depraved, because they took care of their wives and families. Superior sanctity was the pretext of the monks, but power and pecuniary advantage were the real motives, then as well as in more modern times, among many professors of evangelism. In Gloucester, however, this outrage on justice* met with very considerable opposition. The laity and nobles, actuated by better principles of morality and justice than the monks, were decidedly adverse to the change, and expressed their enlightened conviction, that the guidance of the church ought not to be wrested out of the hands of its ancient and lawful governors; and that the charges brought against them of avarice and luxury, by the "ferocious Dunstan" and his successors, were either totally unfounded, or at least grossly exaggerated. When the monks, therefore, were first introduced into the monastery, the magistrates and populace of Gloucester, indignant at the injustice, determined to punish the transgression. "Wolfere or Ulfine le Rue, a nobleman of consequence, and at that time (1033) consul or chief governor, happening to meet a party of monks on the road between Gloucester and Highnam, attacked, and slew seven of them." For this he was sentenced by the pope to maintain for ever seven monks in that monastery, and his manors of Churcham and Highnam were appropriated to this purpose; a crime and punishment which prove how completely the principles of the Christian religion were buried under papal superstition.

Soon after the establishment of the monks the church was burned, perhaps designedly, an event which has been ascribed to divine vengeance. Aldred, then bishop of Worcester, and afterwards archbishop of York, after taking down some of the decayed old parts, laid the foundation of a new monastery, or "minster", as it has since been called. According to some historians, whose opinions are adopted and extended by the Rev. Mr. Rudge, the "old church built by Osric

* See Leland, Rudge, &c. Much senseless clamour has been propagated, not only by papists but even protestants, against king Henry's general abolition of monastic institutions, without ever once considering that the popes, who had no such palliatory or sanctioning motives, from the usurpation of Gregory to the present hour, have been uniformly plundering in like manner, one class to raise up another; their whole proceedings in this respect form a series of robberies, of outrage on justice and humanity. Even the re-establishment of the jesuits, and the restitution of their property, after it has been so long in other hands, is as much an act of direct and unqualified robbery as its original confiscation was. Nor can this fraud be palliated by any subtleties or visionary distinctions between personal and elective property; it is directly contrary to the precept, "render unto Cæsar," &c.

stood a little to the north of the present building, on or near a place since called the infirmary, as having been used by the abbey for the infirm." Archbishop Aldred completed his new buildings in 1058, consecrated and dedicated them to St. Peter, but kept possession of several manors in order to indemnify himself for his expenses. These lands were publicly restored to the monastery by his successor, archbishop Thomas, in 1095, in presence of abbot Serlo and his monks. In 1072, king William having kept his Christmas at Gloucester, contributed to repair the monastery, when it contained only two monks and eight scholars; about twenty-two years after they had increased to 100. In 1088, the church and monastery were again burnt, and, according to abbot Frowcester's Chronicle, the bishop of Hereford laid the foundation stone of a new church on the festival of Sts. Peter and Paul, in 1089, which was completed by abbot Serlo in 1100, and dedicated in July by bishops Sampson of Worcester, Gundulf of Rochester, and Harvey (called Henry by Dugdale) of Bangor. About eleven months after the abbey again suffered by fire, but not so severely. In 1104 it was encompassed with a wall, and its library enriched with a valuable collection of MSS. by abbot Peter*. In March 1122, "while the monks were singing mass, and the deacon had begun the gospel, the tower was set on fire by lightning, and the whole monastery [perhaps only in part] burnt, with all the valuable things therein, except a few papers, and three priests' vestments." In 1150 an archbishop of York renewed the demand of remuneration from the monastery, and finally succeeded in obtaining some lands. In 1179 and 1190 the abbey was again burnt; and in 1214 and 1223 it experienced great injury from lightning. In 1222 the tower of the church, which had fallen down, was begun to be rebuilt, under the direction of Helias the sacrist, who also built the stalls; and in 1237 vaulted part of the church, and made an aqueduct to supply the abbey with water. Five years after the vault of the nave was finished, and a new tower on the south side of the west end begun. In 1246 the west tower on the south front was finished, the old refectory taken down, and a new one begun. Shortly after this period the abbey had contracted a debt of 300 marks, to remedy which the bishop interdicted its usual exercise of hospitality; but in 1263 this debt had increased to 1500 marks, when it was liquidated by Edward I. who took the monastery under

* This abbot debated with bishop Remeline of Hereford before king Henry, the archbishop of York, and other nobles, in consequence of the bishop's having forcibly carried off the corpse, of Ralph, son of Aspil, in maintenance of a right then claimed, that baptisms and burials belonged exclusively to cathedrals. The body was ordered to be dug up and restored to the abbey, and at the same time it was decreed, that in future all persons should have free power of being buried in the place where they died. This fact proves the error of some writers in the *Gent. Mag.* who believed that our cathedrals had no fonts before the reformation.

his special protection in 1272 *. The abbey received some damage by the contentions between the king and the barons in 1264; and the following year abbot Reginald de Homme was summoned for the first time † to parliament. Education was not then so much neglected in our city as in many other parts of the kingdom, and in 1283 thirteen monks were elected to the new college in Oxford, then called Gloucester and since Worcester college ‡. In 1300 a sudden fire consumed the belfry and some adjoining buildings. In 1303 the old dormitory was taken down, and a new one begun, which was finished in ten years. About 1319, king Edward II. came to Gloucester and was suitably entertained in the abbey ||. About 1329 §, St. Andrews,

* This monarch soon after rebuilt a gate on the south side of the abbey, which was then called *Lichgate*, or gate under which corpses were rested in their way to the church-yard for burial; but latterly, king Edward's gate. *Atkyns*.

† So Dugdale; but Mr. Rudge says, "the abbot of St. Peter was summoned to several parliaments in the reigns of Henry III. Ed. I. II. and III.; and in this last king's reign was appointed to be one of those who should constantly attend at those assemblies; indeed, as he held some of his possessions by barony, he attended parliament as a peer of the realm. This was one of the twenty-seven mitred abbeys within the kingdom, and was under the visitation of the bishop of Worcester; the last visitation that occurs was made in the chapter-house by Hugh Latimer, bishop of Worcester, Jan. 1537." The inmates of the abbey, and their tenants, enjoyed many privileges and peculiar immunities; such as, "all their lands and possessions were quit of carriage, tallage, summage, passage, pontage, conduct, and king's works; with soca or socre, and saca, and toll, and theam, and infange then of, and all the free customs thereof; all the goods and chattels were quit of all toll and custom; as granted by Hen. I. Stephen, and Hen. II. At every election of an abbot the abbey was obliged to maintain one of the king's clerks; and, accordingly, corrodies for their lives were granted them, which in the reigns of Hen. VII. and VIII. were about 5*l.* a year; also, when the abbot was confirmed and received his benediction, he usually presented the sacrist of the priory of Worcester with some costly vestments, or materials to make them. *Rudder*.

‡ Abbot Gamages, [or Gag, prior of St. Cuthlac, who presided from 1284 to 1307, was also a friend to learning; by his prudent economy he discharged the debts, improved the revenues, and increased the monastery's stock of sheep to 10,000. This abbot, who had been a monk in the abbey sixty-two years, was remarkable for elegance of person, which was improved by his reverend grey hairs. King Edward, when attending the funeral of his mother at Ambresbury, declared that there was not so venerable a prelate in his kingdom as the abbot of Gloucester. *MSS. Frowc.* During his abbacy William de Brok, one of the monks, received the degree of D. D. in Oxford; as he was the first person of the Benedictine order who had that honour in England, the ceremony was performed with great pomp and solemnity. This is about a century before the period at which this degree was conferred in Cambridge, according to Dyer; but Fuller, who is a much better authority, states it much earlier.

§ It is recorded that when the king was in the abbot's hall, and observing the pictures of his royal predecessors, he inquired if his portrait was among them. The abbot, in something of a prophetic spirit, answered, that he hoped he should have him, the king, in a more honourable place. This stroke of flattery was actually realized, and when this monarch was deposed and murdered, at the instigation of his French adulteress queen, the monasteries of Bristol, Keynsham, and Malmsbury, absolutely refused to receive the royal corpse, through fear of Mortimer and the queen; but abbot Thokey brought the dead body from Berkeley castle in his own carriage, ornamented with the arms of the abbey, to the monastery of Gloucester, when it was received by the members of the convent in procession, and buried in the north part of the church, near the great altar. This laudable act was of incalculable advantage to the abbey, as Edw. III. in consideration of the respect and expense incurred by the funeral of his father, gave the monastery many valuable grants and oblations. The body of the murdered king afterwards becoming one of the abbey gods, the tomb of Edward was visited by pilgrims and devotees from all nations, for the purpose of worship; and so great were the offerings made by such visitors, that many parts of the edifice were rebuilt or beautified, and sufficient was given to rebuild the whole church. To these offerings made to a dead body, the great vault of the choir, the stalls on the prior's side, and other parts of the building owe their present beauty and elegance.

|| In Rudge's Gloucester, p. 174, this is mentioned under the date 1319; but as this part was avowedly built with the offerings made at Edward's tomb, its erection must have been subsequent to his death.

aisle was rebuilt. Abbot de Staunton, who died in 1351, according to Frowcester, "expended great sums in vaulting the choir, and other improvements." His successor Horton, "adorned his church with abundance of vestments, and made some additions to the interior of it. He began and finished the high altar, with the presbytery, and the stalls on the abbot's side; he also finished St. Paul's aisle, which was previously begun at an expense of more than £1281, of which he himself paid £444; and about the same period, introduced the images with their tabernacles on the north side of the entrance into the choir. In his time the vineyard first began to be inhabited, which before was planted with corn, trees, and vines." In 1378 a parliament was held here, when the king and his court were lodged in the abbey; two years afterwards there were fifty-four monks in the convent with 200 officers or servants *, the yearly income being 1700 marks. The finances of the abbey being embarrassed, the revenues of St. Mary de Lode were appropriated to them. In 1381, pope Urban granted to the abbot Frowcester † and his successors the mitre, ring, sandals, and dalmatic, likewise the right of giving the solemn benediction at vespers, matins, and table, if no bishop or legate were present. The west front, south porch, and two western pillars of the nave were erected by abbot Morwent, in 1422; about 1456 the old tower was taken down by abbot Seabrooke, and the building of the present one commenced; and in 1460 the lady chapel at the east end of the choir was begun by abbot Hanley, and finished probably about 1479 by abbot Farley ‡. The period of the monks political demise now ap-

* The number of the officers in this monastery shows the pomp and luxury of the establishment; besides an abbot, there were three priors, two cellarers, two almoners, three sacrists, two precentors, chamberlains, keepers of the refectory, infirmary, and hostiary, masters of the churches, chapels, and works, monk of the vill or town, kitcheners, monks called *scholares Oxon.* residing in Gloucester college, all of whom had their particular lands, rents, and emoluments; these officers had likewise their chaplains, clerks, stewards, porters, brewers, attorneys, registrars, bailiffs, shepherds, &c. &c. amounting to above 110 different offices. Much has been said respecting the division of labour in modern times, and the number of persons employed to make a pin; but we see that the monks of the 16th century greatly surpassed, in diversity of offices, the artizans of the 19th.

† This abbot finished the great cloisters, the building of which commenced during the time of Horton; he dug a moat round the vineyard-house, collected and transcribed the abbey records (now its most authentic history); and dying in 1412, "was buried in a chapel at the south-west part of the choir, under the arch of the tower, where his grave-stone still remains, and which appears to have had his effigy, mitre, &c. on it in brass, now torn off."

‡ The committee of the Society of Antiquaries, appointed to publish the ecclesiastical antiquities of England, in their account of Gloucester observe, that authors differ respecting the particular parts ascribed to each abbot; "but, in the following table, those dates are adopted which appear to be confirmed by the internal evidence of the building itself:

" Aldred, 1058	—	—	Crypt and aisles round the choir.
" Serlo died 1104	—	—	Nave, all but the vaulting and ancient part of transepts.
" John Thokey, 1329	—	—	South aisle and vault of the nave.
" Thomas Horton, 1377	—	—	West end of the church.
" John Boyfield, 1381	—	—	Choir.
" Walter Frowcester, 1412	—	—	Great cloisters.
" Thomas Seabroke, 1457	—	—	Central tower.
" Wm. Farleigh, 1499	—	—	Lady chapel."

proached ; in 1499 their conduct was so disorderly and ambitiously selfish, that the king was obliged to issue orders for their punishment. During twenty years after they were at almost perpetual war with the citizens, and endeavoured to deprive the people of their right of common. In 1525 Wolsey, by his commissary Dr. Allen, exercised a legantine visitation of the abbey, when its annual income was estimated at £ 1022 : 15 : 1, the abbey acknowledging a debt of £ 40 : 17 : 6 to the cardinal. But in 1531, the clergy having been convicted in the king's bench for acknowledging the legateship of Wolsey, gave the king £ 100,000 for their pardon, the abbey of Gloucester paid £ 500 of this sum as its proportion. Finally, on the second of January, 1540, the abbey was surrendered * by Gabriel Moreton, the prior and the monks under the conventual seal. Its annual revenues, according to Dugdale, were £ 1946 : 5 : 9 ; or in clear money, according to Tanner, £ 1430 : 4 : 3 †. Such are the chief events as recorded by historians in the annals of our church previously to its becoming a protestant see.

We must here notice the controversy respecting the erection of the present edifice, whether any part of it was built by Aldred, or the whole by abbot Serlo ? the advocate of the latter notion is an author (the Rev. Mr. Rudge), who states his opinions so meekly that they involuntarily receive the highest respect. This antiquary is “ disposed to believe that no part of the present *church* is of Aldred's building, or even stands on the same site ‡ with it, but that abbot Serlo in strict language raised it *a fundamentis*. At the same time, it is probable that the present library, without the additional part on the west, and treasury on the east site of the cloister, were erected in the time of Aldred. The former was anciently used as the chapter-house to the abbey, and was certainly standing in 1085, if, as it is asserted, Walter de Lucy, who attended the conqueror, was buried there in that year.” This conclusion is drawn from the following four reasons ;

* William Malvern, alias Parker, was then abbot ; he and thirty-four monks subscribed to the king's supremacy ; Malvern and Parker being the same, and not different persons, as alleged by Atkyns, there were only thirty-two abbots. Parker “ compiled a compendious history of this abbey in 1524, which is printed in Robert of Gloucester's Chronicle, he repaired the abbey buildings, and built the chapel, in which his intended monument is to be seen.” Rudge.

† Besides the priories of Evias and Kelveck, St. Peter's abbey had four other cells subordinate to it, viz. the priory of St. Cuthlac or Guthlac, which at the dissolution was valued at 121*l.* 3*s.* 3*d.* annually ; the Benedictine priory of Eweny or Gweny, Glamorganshire, valued at 78*l.* 8*d.* Stanley, St. Leonard's, Gloucestershire, valued at 71*l.* 6*s.* 8*d.* ; and Bromfield, county of Salop, worth 77*l.* 18*s.* 3*d.* per annum. The abbots had eight country houses—the Vineyard, near the city, afterwards occupied by the bishops till the rebellion, when it was demolished ; at Hartpury, Prinknersh or Prenknesse, Newnham, Highnam, Standish, &c. At Thornbury, Frowcester, and Bromfield they had manors.

‡ “ It is perhaps difficult to determine the exact spot where the old building of Aldred stood ; but it seems not improbable that the principal western entrance to that of the monastery, was through the fine Saxon arch leading from the front of the deanery into the great cloisters, parallel with the present choir [nave]. This idea is somewhat confirmed by the opinion of Furney, that archbishop Aldred's church stood on part of what is now called the Grove.” Rudge, *Glouc.* p. 282.

first, Florence of Worcester, after mentioning the dedication of the church at Gloucester, by bishop Sampson, Gundulf and Harvey states that “ abbot Serlo built it *from the foundation* ;” but this expression is so often used where it is known that only repairs took place, and as even a new buttress or other basement appendage must have a foundation, no conclusive or valid argument can be derived from it. The second is, that “ the church begun in 1089, was eleven years in building, which was a long period, if the nave and undercroft, or the whole building from the altar to the last pillar but one of the nave, remained entire after the demolition occasioned by fire in 1088.” To appreciate this argument, which is the only one deserving the name, we must estimate the quantity of labour necessary to produce such a fabric, and then we can judge of the time. If the number of artisans in the eleventh century did not exceed one fourth of those in the nineteenth, and that a man in that age could not execute four times the quantity of work of a man in the present day, we need not be surprised that eleven years elapsed in only *repairing* such a noble structure, especially when we know that the revenues of the abbey were greatly reduced, and that the archbishop of York restored a part of its estates only in 1095. Upon the whole, then, even were it true, that Wolstan built Worcester cathedral in five years *, we cannot attach great importance to this argument, which is controverted by so much external and internal evidence. The third position is founded on a modern hypothesis, which rests only on tradition, and is tolerated merely by men’s indolence and disinclination to reflect and reason. It assumes as a fact, that the circular ornamented arches of the Saxon age belong to the Normans, and infers very justly, that “ it can hardly be supposed that the Norman style would be so fully adapted at Gloucester, even before the king himself had set the example at Westminster.” This allegation however vanishes, when we consider that the style of ornamented circular arches prevailed over the greater part of the whole world, from the first ages of the Christian church to the eleventh century, and that the pointed style, since called Gothic †, equally prevailed more or less generally from the ninth century to the revival of learning. These unequivocal facts, attested by the unanimous voice of European history, should enlighten and correct the suggestions of national vanity, and assuage the animal violence of irrational controversies about Saxon, Norman, Gothic, and English architecture. The fourth and last ground of our antiquary’s belief is stated in a sceptical question, re-

* Green, as cited by Mr. Rudge.

† It was also called Norman, shortly after the Reformation. See Graphic and Historical Description of Peterburgh.

specting what part of the building belongs to Serlo. It is "evident, he adds, from all historical writings, that a great deal, if not the whole, arose under his patronage, and the dedication (more properly *consecration*), of the new church built by him is expressly recorded." But the conclusions of the Rev. Mr. Dallaway, whose comparisons are more correct in proportion as his views are more extensive, than most of the irritable disputants about imaginary styles, remain unshaken by the above arguments. The question, however, so pointedly asked by the Rev. Mr. Rudge is explicitly answered by the council of the Society of Antiquaries, in their account of our cathedral.

"It is certain, observe these antiquaries, that the cathedral of St. Peter was first built by Aldred, bishop of Worcester, and by him finished and consecrated in 1058. The church is said to have been entirely burnt down in 1088, and rebuilt by abbot Serlo. *There is strong reason, however, to believe that this account is exaggerated* *. The crypt under the choir, and the remaining part of the choir itself, bear marks of high antiquity; and the nave, which is stated to have been rebuilt at the same time, and which does not appear to have been by any subsequent abbot re-edified, is of a very different style from that of the choir. It therefore seems most probable that the crypt and the Saxon part of its superstructure, are of the original church built by Aldred; and they are of a design extremely beautiful as well as singular. The nave up to the vaulting is next in antiquity to the Saxon choir, and may fairly be ascribed to Serlo." We agree, however, with Mr. Dallaway in believing that it is probably more than he really built from the foundation, in the modern sense of the term. This part still retains something of its original character, its simple grandeur and impressive sublimity. On entering at the west door

"The arch'd and ponderous roof,
By its own weight made stedfast and immoveable,
Looking tranquillity;"

the long succession of massy and lofty columns †, great and small circular arches and ascending vault ‡, were admirably adapted to induce

* Whoever minutely examines the works of our ancient writers, after the Norman invasion, must soon perceive numerous traces of Norman gasconade, and occasionally absolute fiction, which deceived even the best disposed authors, in the 14th and 15th centuries.

† Similar ones are "scarcely to be found in any other church in this country, except the conventual church of Tewkesbury. The side aisles are, by this unusual elevation of the columns much higher than is common in Saxon churches; and the space between the arches turned over the column, and the windows of the nave, commonly called the triforium, is much less than usual. The roof of the side aisles is of course very flat; and must from the first have been covered with lead." The antiquaries express their doubt, that this mode is not "so agreeable to the eye;" but it is evidently favourable to sublimity, and gives the aisles their proper appearance of being an integral and proportionate part of the building, and not like mean shades or cloisters attached to the walls of a lofty edifice. It may also be remarked, that the circular style admits of flatter roofs than the pointed.

‡ "The vault," says Rudge, "was finished in 1242, and consists of arches but little ornamented, except in the keystones, which are richly sculptured. At the same time were put in the clerestory windows, pointed, and finished on the outside with canopies, which were not in-

grateful feelings of reverence and veneration. Here the difference between the circular and the pointed style of building is immediately felt; the former awaking the most exalted feelings of pleasure, the latter only exciting our admiration and astonishment. This effect is acknowledged even by the council of antiquaries; and it seems a natural consequence of an inherent preference of circular to angular forms. It is also felt in beholding the eastern termination of the choir; this, however, "is rather elliptical than semicircular, which is uncommon*." Three small chapels projected from this curved part; the two lateral ones remain in their original form both inside and outside; the central one ranging with the choir was removed to make an entrance to the lady chapel. In the crypt † or undercroft these chapels remain entire. The aisle surrounding the choir has nothing peculiar, but above this aisle occurs the great and singular curiosity of this edifice, the *whispering gallery* ‡. "The side aisles and eastern chapels, in-

troduced till the latter end of the 12th or early in the 13th century." "The nave originally extended westward, about ten feet and a half beyond the last circular pillars; the remaining part, as it now appears, was built in 1422, by abbot Morwent. (The council of antiquaries ascribe it to Horton, 1377.) The two pillars which support this new structure differ much in style from the others, being lighter and more ornamented. It is obvious that the connecting arch between the modern and ancient pillars was originally semicircular, but on this occasion altered to the pointed form. The north aisle appears, by the form of the windows, to be coeval with Serlo's building. The south porch and doorway (plate 7.) were built at the same time with the west door, when the tabernacle ornament was also added to the door (plate 4.) leading to the cloisters." The south aisle was rebuilt by abbot Thokey, or Chokey, in 1318. "The external elevation of this aisle cannot be surpassed in lightness and richness of decoration. The buttresses, with the canopies and pedestals for statues, are peculiarly beautiful; and the form of the windows, and design of their tracery and enrichments, render this part of the building a model of the purest style of the pointed architecture." *Account, &c.* published by the Society of Antiquaries, 1807.

* Prior to the Norman invasion, almost all our churches had a circular east end, a form which then prevailed, and still prevails in other Christian countries, but which was totally abandoned by the Normans. This deviation was perhaps rather the consequence of the pointed style, which seems not to harmonize so well with circular parts, than of any premeditated design.

† "This substruction has no appearance of workmanship anterior to the upper building. The arches are semicircular and the pillars round; the vaulting is strong, plain, and unornamented; the form corresponds with the building above, the pillars of which exactly rest on the centre of the pillars below, and are supported by them; there is also an equal number of chapels, and the dimensions of the whole are similar, except in the trifling variation produced by the greater width of the exterior walls. On one of the arches is an indented zig-zag moulding; in one of the chapels is a receptacle for holy water, and a colonnade resembling that which is seen over the arches in the nave of the cathedral. The bones which are collected from the opening of graves and vaults in various parts of the cathedral are now deposited here, and hence it is denominated the bone-house. The entrance is by a door near the north-east angle of the south transept." *Rudge.*

‡ This singular structure, or gallery of communication, connects the upper aisles of the choir, passing between the great east window and the western window of the Lady chapel, without touching either; part of which is seen on the outside, in plate 1, situate in the angle of the north-east aisle and Lady chapel. It has "the property of transmitting sound along its walls, in a very extraordinary degree. The lowest whisper, if the mouth be applied close to the wall, the lightest scratch with a pin on the stone, is distinctly heard from one end of the gallery to the other. To what circumstance this singular property is owing it is not easy to determine. The masonry, though good, is not remarkably smooth; and in the eastern wall, along which the sound appears to run the strongest, there are three perforations, one of which is a door leading to a small chapel over the entry to the Lady chapel. The thinness of the walls, and the suspension of the gallery, as it were in the air, may tend to render it so sonorous. Whatever be the cause, the effect is most curious, and ought not to be passed over unmentioned, though rather belonging to the province of the philosopher, than the architect or antiquary." This

cluding the crypts, are three stories high, and all vaulted; the upper range of chapels surrounding the choir is perhaps not to be met with in any other church in Europe. The architectural effect of this upper tier of well lighted chapels from the choir, into which they opened by noble semicircular arches, must have been so rich, the light and shade so varied, and the perspective so full, without confusion, that splendid and elaborate as the tracery is, which, to use Mr. Warfon's expressive words, is 'thrown over them like a web of embroidery,' we may, perhaps, be allowed still to regret the majestic simplicity of the original Saxon design, and that the expanse of the magnificent double arcades of the original structure is shut up and reduced to the chapel-like form which the choir now wears." This alteration was probably begun by abbot Horton, to whom has also been ascribed the erection of the part, about 1360*, at the west end of the church; but as so great a work, observes the council of antiquaries, "could not be completed in a short period, the whole style of finishing the choir seems somewhat later, and more nearly resembling that of the cloisters built in 1400. Mr. Dallaway is of opinion that it was finished by abbot Boyfield about 1380, and the internal evidence confirms this supposition. The great elevation of the vault, the richness of its design, the elaborate tracery which covers the walls, and the vast expanse of its eastern window†, render this choir an almost unrivalled specimen of the florid style of architecture. The design of the eastern window is, perhaps, quite singular, and was probably owing to the necessity or convenience of founding the new work on the solid basis of the old Saxon substructions. Of this the architect has however made a most ingenious use. The fan-like expansion of the two eastern compartments of the side walls, and the bowed form of the east window itself, are extremely beautiful, and give a peculiar air of lightness and space to the termination of the church."

The choir is entered from the nave by passing a modern and very discordant screen, over which is the organ loft and organ, which considerably impairs the general *vista*. On each side of the choir are thirty-one

gallery, or passage, is seventy-five feet long, about three broad, and eight high within, and forms fully half an ellipsis. On the centre of the passage wall are inscribed:

"Doubt not but God, who sits on high,
Thy secret prayers can hear,
When a dead wall thus cunningly
Conveys soft whispers to the ear."

* The council, or committee of antiquaries, date the erection of the west front in 1377; but Mr. J. Carter, in his description of the plates in the same work, makes it 1487.

† This is justly deemed one of the largest windows in England; the glass occupies a space of seventy-eight feet ten inches, by thirty-five feet and a half. "The arch has three chief divisions, or mullions, terminating elliptically, the middle of which includes seven tiers of stained glass now extremely decayed and mutilated. This window was put up in the time of Edward III. when stained glass was more frequent and excellent than at any other period, and the price was two shillings per square foot, so that it originally cost 139*l.* 18*s.*" *Dallaway*.

(m)

richly wrought stalls, which harmonize with the indefinitely diversified tracery of the ceiling *. The presbytery or chancel is entered by a flight of steps, and the high altar is raised three steps higher; the pavement before it consists of glazed bricks, containing arms, legends, and wreaths. Many of these have lately been brought from different parts of the church, and disposed in the present order by the good taste and skill of S. Lysons, esq. In 1807, its modern wainscot screen was removed, and a neat appropriate altar of stone erected in its place †. This judicious change was effected under the direction of Dr. Luxmore, then our dean, now bishop of Hereford. "On the south side of the altar are four subsellias, the canopy of which have a flat entablature of intagliated tracery. Upon the architecture is carved a wand entwined with a ribbon, and at each end T. O. Above this the tabernacle work is continued with several lancet apertures, through which the relics were formerly exhibited." In the ceiling, directly over the high altar, are figures representing musicians playing on various instruments, which are easily distinguished by the naked eye.

The south end of the transept is admitted to be of great antiquity, and coeval with the original building, still retaining much of its "Saxon form." Its interior was modernized about 1330 by abbot Wigmore; on its south side is a blank door, ornamented with two guardian statues; in the south-west angle is the door which leads to the tower and the galleries ‡ which surround the choir. The north end of the transept is generally believed to be the work of Horton about 1370. On its north side is "a building, which is clearly additional and subsequent in date;" it is separated from the transept by wooden gratings, which perhaps suggested the otherwise improbable conjecture that it was designed as a prison for refractory monks. As it bears abbot Parker's arms, it has hence been ascribed to him, and was probably designed as a place for preserving some of the larger and more valuable furniture of the altars. It is now a vestry for the lay clerks and singing boys. The chapel of our lady or the Virgin Mary is a

* "Over the western arch, which rises above the roof of the nave, is contrived a window, which enlightens the higher part of the choir, and as the sun declines after noon, throws a splendid glare on the fretted vault. In this window was a blasphemous picture of the Trinity, which had been overlooked till Dr. Fowler, then a prebendary, afterwards bishop, instigated its removal, by an order of Chapter 1679." *Rudge*.

† In 1782 the usual mode of service was altered, and the prayers read instead of being chanted; this unnecessary change was disliked by many daily attendants at public worship, and the original service was at length restored by Dr. Luxmore, and is retained and encouraged by the refined taste and scientific arrangements of the present dean.

‡ In the first gallery is a curious painting of the *Last Judgment*, which was discovered some years ago behind the wainscotting in the nave, when the seats were removed. It is supposed to have been an altar-piece, and concealed at the Reformation; but the building wherein the blessed are represented as standing, and which seems to represent the New Jerusalem, is of Grecian architecture, and therefore of more modern date. *Rudge* assigns it to a period when popery regained a short-lived triumph under Mary, or when protestantism was completely established;

curious and elegant addition * to the church. It ranges with the choir, from the eastern aisle of which it is entered under an obtuse arch and finely-wrought screen, over which is the whispering gallery ; its richly-coloured eastern window, with the figures of Our Saviour and thirty-seven kings, prelates, and abbots, immediately catch the eye of the spectator. The altar-piece is of stucco, and is said to conceal an altar of the finest tabernacle work, decorated with a row of canopies, similar to the side stalls. On the south side of the altar are three seats for the officiating priests, over which are the most exquisitely finished canopies ; the piscina is very perfect, on a beautiful pedestal. There are two chapels or chantries, one over another, on each side of this building, which are all highly ornamented with rosettes, flowers, and scrolls. The floor is paved with glazed tiles, which are now much mutilated or destroyed by grave-stones. In 1224 Ralph de Willinton and Olympias his wife, erected a chapel to the choir, and gave lands worth £8 : 7 a year for two *foreign* priests to pray their souls and those of their friends out of purgatory. The abbey having agreed to keep this structure in repair, it was entirely taken down, and the present chapel rebuilt by abbots Stanley and Farleigh, between 1457 and 1498.

Having surveyed the inside of this sacred edifice, we naturally return to the south porch, or chief entrance ; this elegant structure was erected by Morwent in 1422. The next object of admiration is the magnificent tower †, which, says Dallaway, was “ completed only a few years before the suppression of the abbey, under the direction of Robert Tulley (one of the monks, and afterwards bishop of St. David’s), to whom that charge had been bequeathed by abbot Seabroke, who died in 1457.” The design, observes Mr. J. Carter, “ is grand, finely proportioned ‡, and full of rich work, in angular buttresses,

in either case the victorious party, but most likely the former, might express their zeal by this fanciful representation of their opponent’s condemnation. It is said that two pictures were finished in Wigmore’s time, one for his chapel, the other for the high altar, which Fosbrooke supposes to be the present ; at that period, however, the pointed arch only was used, and such might be expected in the painting. *Rudge.*

* Although the Lady-chapel is in its lower story attached to the eastern aisle of the choir, yet in the upper part there is a space between it and the choir itself. This transept-like part nearly hides the fourth window, the heads of which are similar to those of the choir. “ Extreme ingenuity is displayed in this union of the chapel with the church. The light of the great eastern window is scarcely at all obscured by the building, though so close to it ; and the line of junction, which is in one of its transverse mullions, is almost imperceptible from within the choir.”

† The council of the Society of Antiquaries express themselves somewhat contrary to the opinion of their draughtsmen, and involve themselves in a question of taste, on principles which are quite as difficult to apply as to conceive.

‡ On the first floor of the tower, directly over the centre of the choir-vault, is the great bell, which weighs 6500 pounds ; its exact age is not known, but it must be older than the vaulting of the choir, as it is five feet ten inches wide at the mouth, and the star-hole, through which the bells are taken down or up, is only five feet. In the loft above is a peal of eight bells. The view from the top of this tower has been long celebrated as one of the richest and finest in the records of rural beauty.

compartments, sweeping pediments to the windows, &c. The open parapets and turrets are peculiarly beautiful. On each side of the tower, and partly worked into the walls of the transepts, are flying buttresses; these, with segments of pointed arches at the rise of the tower, serve as proper aids and bearings to so vast a superstructure. Against the two angular buttresses are other flying buttresses, judged necessary to come in aid of the general constructure." Passing to the north * side of the cathedral, the admirable cloisters arrest the attention of the spectator; they were "began by abbot Horton and finished by abbot Frowcester in 1390," and are justly esteemed "the most elegant and perfect of the kind in England."

Thus far we have traced the origin and progress of St. Peter's abbey to the final completion of all its buildings; and lastly to its dissolution and erection into the see † of a bishop by Henry VIII. Dr. J. Wakeman, king's chaplain, last abbot of Tewkesbury, and one of the inspectors of the English translation of the New Testament, was consecrated first bishop on Sept. 20, 1541. By Edward VI. the bishopric was united to Worcester; but restored again by Mary. The present diocese comprehends an archdeaconry, forty deanries, and 307 parishes. Dr. Hooper was our second bishop, and was translated to Worcester during the time his see was dissolved, and by bloody Mary and her sanguinary instruments, the papal bishops, Gardiner and Bonner, was burned ‡ at a stake in Gloucester, near St. Mary's Nap,

* The council of Antiquaries are also perplexed to find a reason why the cloisters and claustral buildings are all on the north side of the church instead of being on the south, for the "advantage both of shelter and sunshine." They observe that the chapter-houses at York and Lincoln are on the north, but the cathedrals there were not conventual churches. They forgot, however, that Christ-church, Canterbury, is exactly similar to our cathedral in this respect, and that it was a conventual edifice. In fact, this mode of raising the claustral buildings on the north side of the church proves the place to be of great antiquity, and that the model was mechanically adopted from warm climates, before experience had taught the propriety of modulating it to colder ones. Archbishop Theodore, the Cilician, having presided both at Canterbury and Gloucester when these edifices were founded, perhaps suggested this plan, which was accordingly retained to the present day.

† The charter of foundation, given at Westminster September 3, An. Reg. 33, erects and establishes a cathedral church of one bishop, one dean, a presbyter, six prebendaries presbyters, unalterably to continue and endure; to be for ever a cathedral church and see episcopal, and the whole town of Gloucester to be for ever a city." Mr. Jennyns, "to be the first dean, and to possess the first place of dignity next to the bishop. Nich. Wrotton (afterwards dean of Canterbury) archdeacon of Gloucester, the second place; Rich. Browne, clerk, to be first prebend, Hy. Fullis second, J. Rodley third, Jas. Vaughan fourth, Edw. Bennet fifth, and J. Huntley sixth." At the restoration they were reduced to the minor canons.

‡ When "he was chained, and before the fire was lighted, a pardon, on condition of his recanting, was placed on a stool before him; but he was inflexible, and having, with invincible patience, bore the most exquisite tortures for more than three quarters of an hour, he expired about the sixtieth year of his age." He "was a man of eminent learning, exemplary piety, unblemished morals, and of most extensive charity." To the immortal honour of the citizens, however, they were very far from enjoying such barbarities; and they evinced something of the same humanity which judge Powell exercised at the beginning of the 18th century. This distinguished judge tried Jane Wenham for witchcraft, in the king's bench; her prosecutors swore she could fly:—"Prisoner, can you fly?"—"Yes, my lord."—"Well, then, you may; there is no law against flying."—She lost her character but saved her life, for he would not convict even on confession.

(p)

on the 9th of Feb. 1554-5. At the accession of Elizabeth a new order of prelates arose ; and from Dr. Cheyney to Dr. Huntingford, our see can boast of a succession of bishops whose learning, talents, and virtues are permanent memorials of the practical blessings of the reformation. The contemplation of such characters will always furnish inexhaustible sources of pleasure to the philanthropist and Christian, while that of a Warburton, a Hallifax, and a Huntingford, commands the most respectful deference. Nor have our deans and archdeacons been less distinguished than our bishops ; Dr. Thomas Hyde, one “ of the greatest orientalists that any age or nation ever produced ;” Dr. Hurd, afterwards bishop of Worcester ; Dr. T. Cowper, the learned Dr. R. Field ; the oracle of enlightened statesmen, Dr. Josiah Tucker ; Dr. Joseph White, the orientalist and Bampton lecturer ; the intellectual Cudworth ; Dr. Wm. Adams, the beneficent friend of Dr. Johnson ; and many others well known in the annals of science and literature. Our city has also just reason to be proud of having produced such men as A. Horne. W. Crowley, Miles Smith, T. Gregory, the worthy judge, sir J. Powell, and the late amiable archbishop Moore.

DIMENSIONS OF THE CATHEDRAL.

External LENGTH from buttress to buttress 423 feet ; of the transept do. 147. Total *internal* LENGTH 406 feet ; of the nave 174 feet ; choir 140 ; our lady's chapel 92 : 1 ; and of the north and south end of transept each 64. BREADTH of the nave 41 : 2 ; of the north aisle 20 : 10 ; of the south 22 ; of the choir 34 : 6 ; of the lady's chapel 26 : 4 ; and of the transept 37 : 6. HEIGHT of the nave 67 : 7 ; of the aisles 40 : 6 ; of the choir 86 ; and of the lady chapel 46 : 6 ; of the south end of the transept 86 feet ; north end 78 ; of the tower to the leads 176, thence to the top of the spires 49—225. The cloisters form a quadrangle of 146 by 145 feet ; they are 19 feet broad and 18 : 6 high. In the north side of the south cloister are 30 recesses, in which tradition says the monks sat and transcribed MSS. The library is 72 : 9 long, 33 : 8 broad, and 31 : 6 high.

DESCRIPTION OF THE PLATES.

Plate 1. This view is from the garden of the Rev. Dr. Mitchell, one of the prebendaries ; it shews the Tower, North Transept Choir, and Lady Chapel ; the latter appears united to the choir by the whispering gallery, an arcade of small round-headed arches.

Plate 2. Represents part of the Cloisters and North Transept ; in the centre of the view over the Cloisters, appears the Record Room or Treasury ; east of it is the present Chapter House, and on the north is the library.

Plate 3. The West Front, which is finely adorned with buttresses and pinnacles ; under the great window is an open gallery ; in the distance is seen part of the Deanery, and some Saxon structures. King James resided here during his visit to Gloucester ; and in “ the afternoon of the day after his arrival touched 109 persons for the king's evil in the lady chapel.”

Plate 4. A Door in the north aisle of the nave, which affords an interesting perspective view of the Western Cloister. Over this door it is said there was formerly a painting of the Twelve Apostles. The window at the extremity of the vista is of stained glass, and occupies the place where formerly was the gate leading to the refectory.

Plate 5. The Monument of Osric, the reputed founder of the cathedral ; he is represented with a model of the church, a lion couchant at his feet.

Plate 6. The Garden-front of the Bishop's Palace ; a picturesque view, the tower of the cathedral appearing in the distance. The new front was built by bishop Benson, who also placed the stained glass descriptive of the resurrection in the east window of the chapel. The hall is a large room, with a window occupying nearly the whole of the north end ; over the fireplace is a marble tablet, to commemorate the visit of their Majesties here in 1788.

Plate 7. The South Porch or principal Entrance, with part of the Nave and Aisle ; in the distance is the Tower of St. Mary's Church.

Plate 8. Shews part of the Nave, the Screen, and a distant View of the Choir ; above the screen is seen an elegant open Arch, which supports the groining of the roof in crossing the transept.

GLOUCESTER.

ARCHBISHOPS.

Eldad or Eldall	489	Theonus
Dubritius	522	Cerno

ABBESSES.

Kineburg	682
Eadburg 714	Eva 739

ABBOTS.

Edric (1)	1022	Walter de St. John	1243	Richard or Reynold	
Wolstan	1058	John de Felda	1243	Boulars or Butler	
Serlo	1072	Reginal. de Homme	1263	(5)	1437
Peter	1104	John Gamages	1284	Thomas Seabroke	1450
William Godemon	1113	John Thokey	1307	Richard Hanley	1457
Walter de Lacy	1130	John Wigmore	1329	William Farley	1472
Gilbert Foliot	1139	Adam de Staunton	1337	John Malverne (he	
Hammeline (2)	1148	Thomas Horton	1351	lived only a year)	1499
Thomas Carbonel	1179	John Boyfield	1377	Thomas Braunche	1500
Henry Blond	1205	Wal. Frowcester (4)	1381	J. Newton or Browne	1510
Thomas de Bredone	1224	Hugh de Moreton	1412	William Malvern or	
Henry Foliot (3)	1228	John Morwent	1421	Parker	1514

BISHOPS.

John Wakeman (6)	1541	Giles Thomson	1611	Elias Sydall	1731
John Hooper (7)	1550	Miles Smith (11)	1612	Martin Benson (15)	1735
James Brooks (8)	1554	Godf. Goodman (12)	1624	Wm. Johnson (16)	1752
<i>See Vacant Three Years.</i>		William Nicholson	1660	W. Warburton (17)	1759
Richard Cheyney (9)	1562	John Prichet	1672	Hon. James Yorke	1779
<i>See Vacant Three Years.</i>		Rob. Frampton (13)	1680	Sam. Hallifax (18)	1781
John Bullingham	1581	Edward Fowler (14)	1691	Richard Beadon	1789
God. Goldsborough	1598	Richard Willis	1714	Geo. J. Huntingford	1802
Thomas Ravis (10)	1604	Joseph Wilcocks	1721	Hon. H. RYDER	1815
Henry Parry	1607				

DEANS.

William Jennings	1541	Richard Stenhouse	1621	Knightley Chetwood	1707
John Man	1565	Thomas Winniffe	1624	John Waugh	1720
Thomas Cowper	1569	Accepted Frewen	1631	John Frankland	1723
Lawr. Humphrey	1570	William Brough	1643	Peter Allix	1729
Anthony Rudd	1584	Thomas Vyner	1671	Daniel Newcome	1730
Griffith Lewis	1594	Robert Frampton	1673	Josiah Tucker	1758
Thomas Moreton	1607	Thomas Marshall	1681	John Luxmore	1800
Richard Field	1609	William Jane	1685	JOHN PLUMPTRE	1808
William Laud	1616				

(1) He assumed the name of Eldenham (old place), alluding to the old monastery in opposition to the new one.—(2) During his abbacy the Jews were accused of torturing a child to death, and burning it at Gloucester; its corpse was interred as a martyr.—(3) He appropriated twenty marks yearly for the charity of the abbey “in French wine and wastel.”—(4)—He collected and transcribed the records of the abbey.—(5) Imprisoned at Ludlow and made bishop of Hereford in one year.—(6) Inspector of the English translation of the Testament.—(7) He was barbarously burnt in Gloucester with “three successive fires made of green wood,” to aggravate his sufferings.—(8) This wretch, the tool of cardinal Pole, was instrumental in burning Cranmer, Latimer, and Ridley. A similar character, J. Bouchier, was nominated in 1588 his successor, but never elected.—(9) A singularly charitable and benevolent man, who gave all his property to the poor.—(10) Prior to this prelate, who assisted in translating the Testament, William Tucker was nominated but not elected to this see.—(11) Translator of the 12 minor prophets, &c. and author of the Preface to the Bible.—(12) He became insane, and died a papist; the see vacant five years.—(13) A zealous protestant, but felt himself bound to king James, and resigned.—(14) A divine of great energy, rectitude, and independent sentiment; in 1685, when only a prebendary, he preached a sermon against popery, which the sycophant mayor, J. Price, and corporation, denounced as favouring “sedition and faction,” and resolved not to go again in state to the cathedral; three years after this supple corporation (J. Hill, mayor), attended king James at “the idolatry of the mass” in this city.—(15) A meek, liberal, and beneficent prelate, who avoided all kinds of show.—(16) He assigned 200*l.* a year to improve the poor livings.—(17) A prelate whose talents, learning, philanthropy, and energy, were all devoted to support religion, overthrow infidelity, and brush away the insects which sought to consume the church of England.—(18) His Preface to Butler’s “Analogy,” displays his talents and beneficence.

Erratum.—P. b, 2d line of note, for DUN read DUX.

(r)

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Gloucester Cathedral, from the east
 To the Rev. John Plumpton, D.D.
 Dean of Gloucester this Plate is
 Respectfully inscribed by his
 Obliged Servant J. Sporer.

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Eng'd by J. Johnson & Co. & Drawing by R. Smith.

PLI.

Gloucester Cathedral, from the N.E.
 To the Rev. John Plumpton, M.A.
 Dean of Gloucester, this Plate is
 Respectfully inscribed by his
 Obliged Hum. Serv. J. J. G. G.

Published Dec. 1. 1811. by J. Johnson & Co. 15, Pall Mall.



View from the Cloisters, Gloucester Cathedral

Engraved by J. H. Sturt

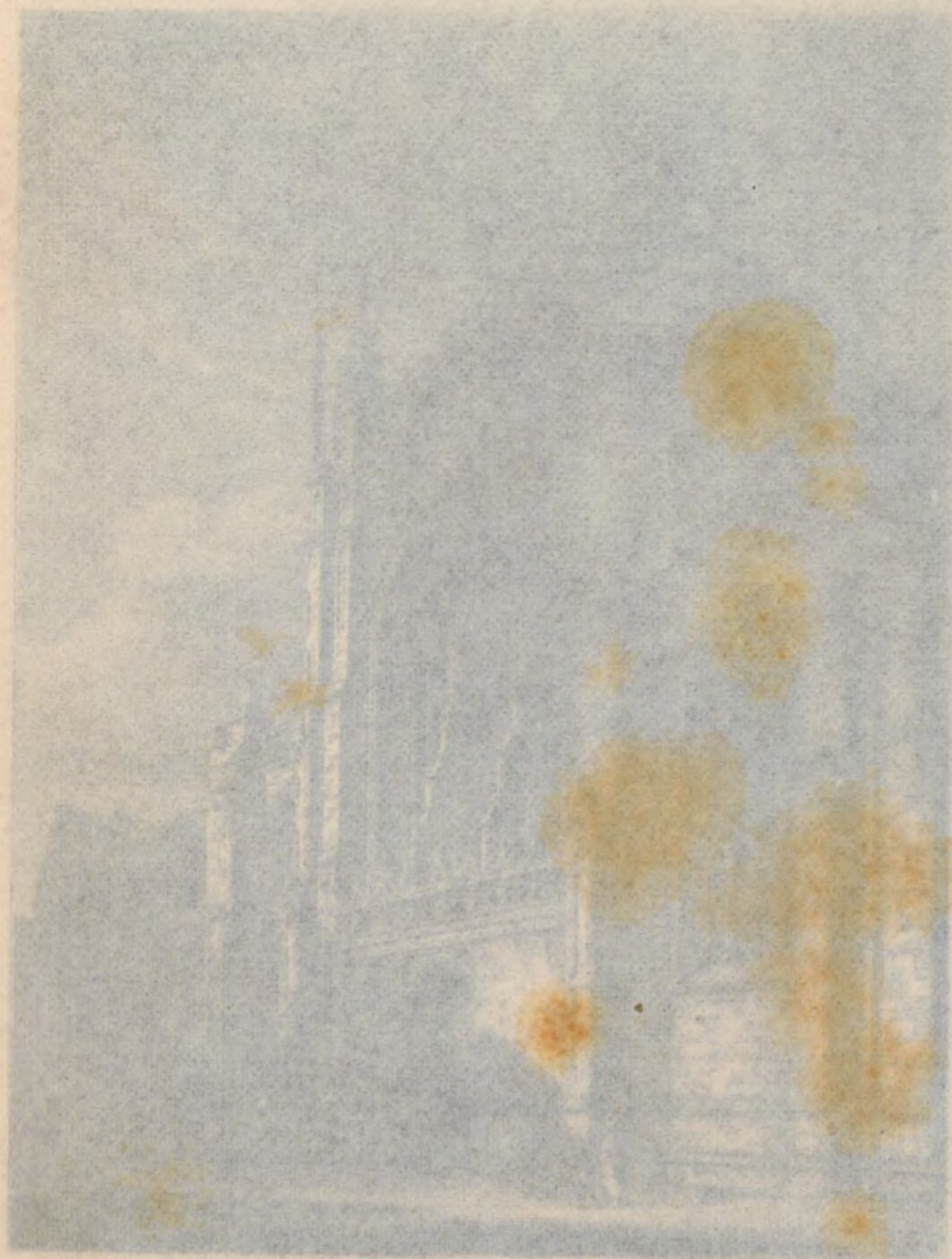


Drawn & Eng^d by J. Storey.

Pl. 2.

N. Transept, from the Cloisters, Gloucester Cathedral.

Published Dec^r. 1814. by Sherwood, Neely & Jones, Paternoster Row.



W. Frost, Iron Works, Lowell, Mass.

Printed and Published by W. Frost, Lowell, Mass.



Eng'd by J. Storer, from a Drawing by H. Storer.

Pl. 3.

W. Front, Gloucester Cathedral.

Published Dec^r 1, 1814, by Sherwood, Neely & Jones Paternoster Row.



Door in the Nave Gloucester Cathedral

Published by the Society for the Preservation of the Monuments of the City of Gloucester



Eng. by J. Storer from a Drawing by H. Storer.

Pl. 4.

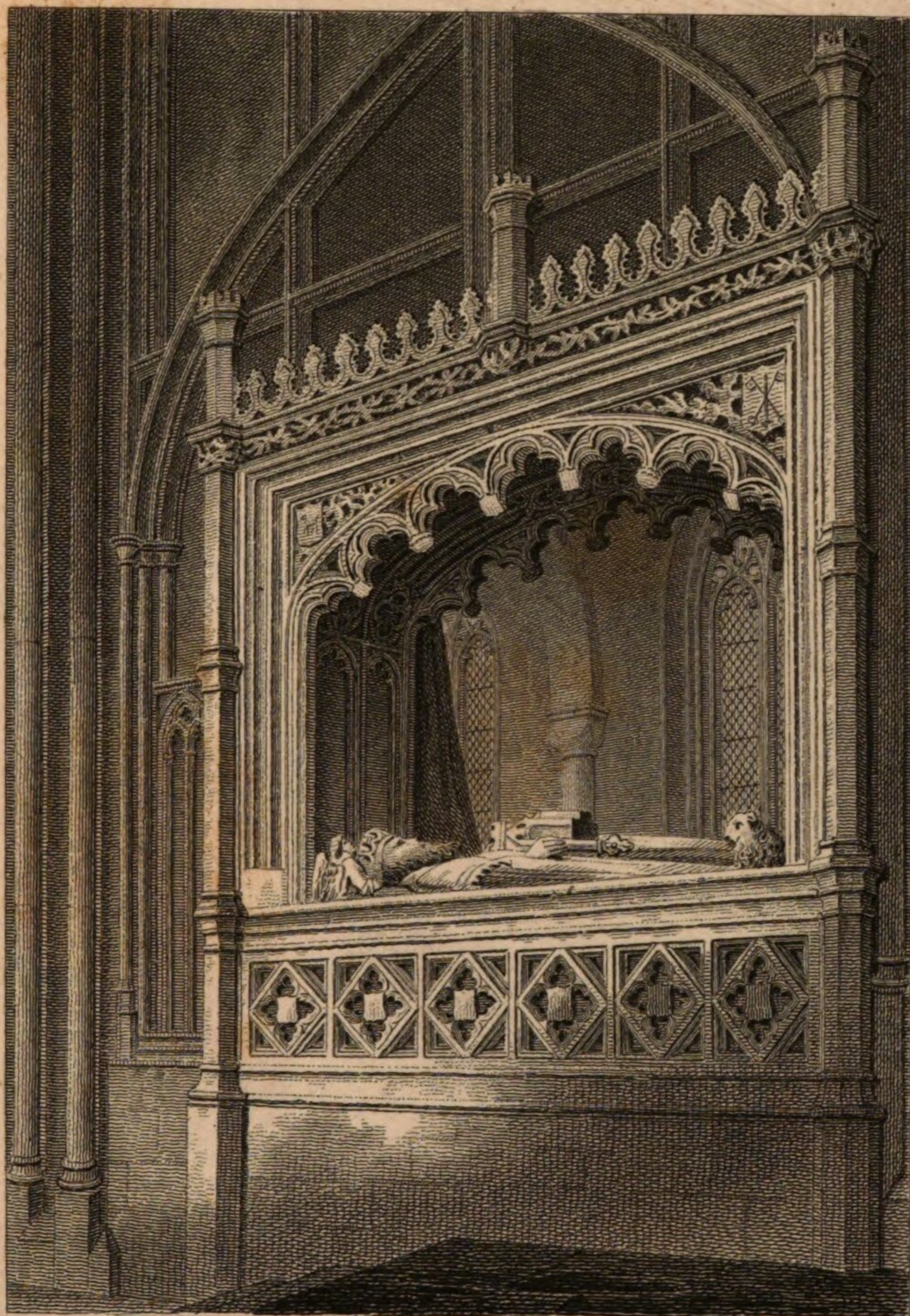
Door in the Nave, Gloucester Cathedral.

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Caric's Tomb, Gloucester Cathedral

Engraved by H. W. Bates & Co. London



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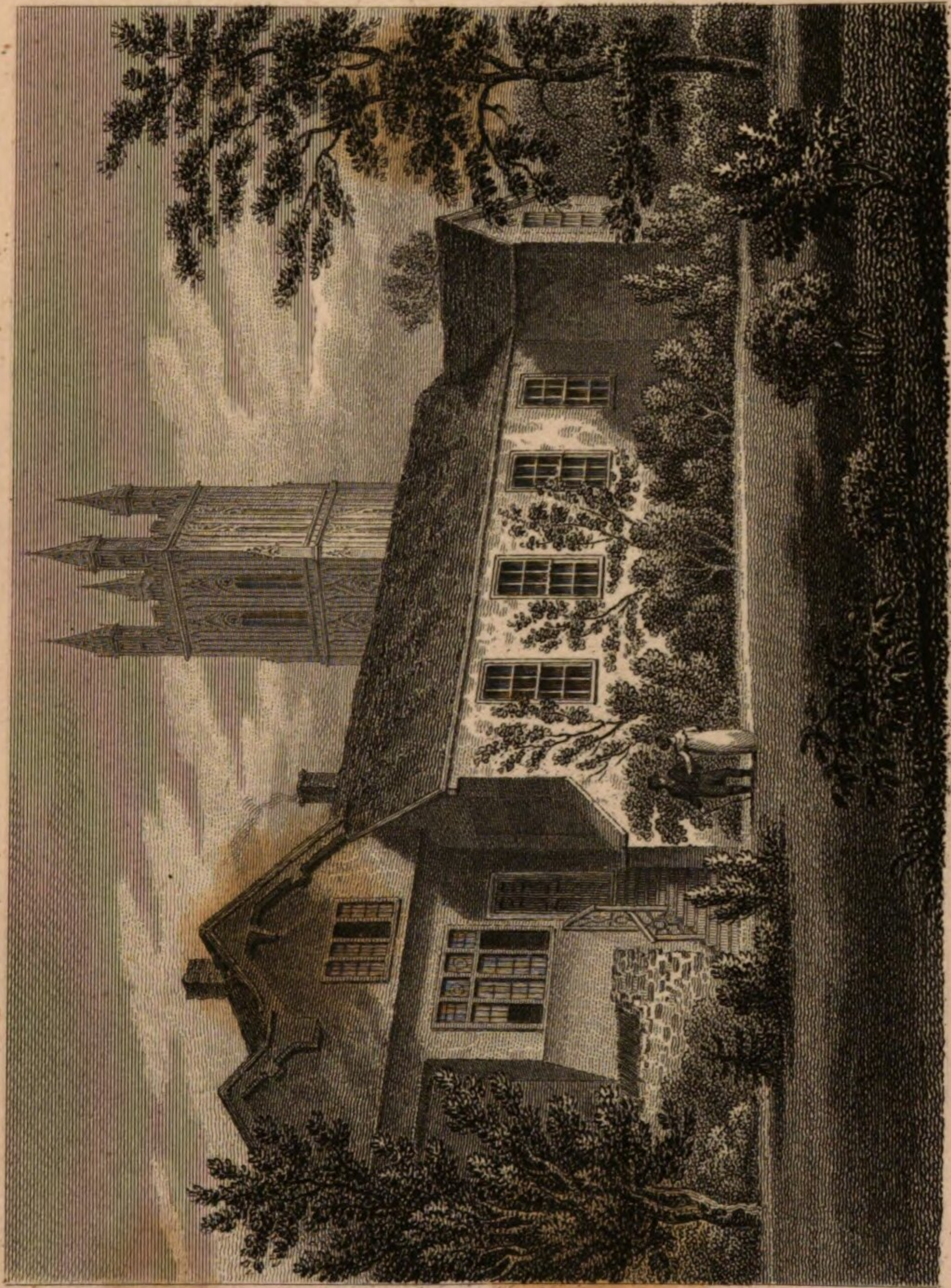
Osric's Tomb, Gloucester Cathedral.

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The Bishop's Palace, Gloucester

Engraved from a drawing by J. G. Smith



Pl. 6.

Engr. by J. Storer from a drawing by H. Storer.

The Bishop's Palace Gloucester.

Published Jan. 1813, by Storer & Noddy & Sons, Piccadilly, London.



J. Porch, Gloucester, England

Printed and Published by the Rev. J. Porch, Gloucester, England.



Drawn & Eng.^d by J. Storer.

Pl. 7.

S. Porch, Gloucester Cathedral.

Published Dec. 1, 1814, by Sherwood, Neely & Jones, Paternoster Row.



Rochester Cathedral

*To the R^t Rev^d George Isaac Huntington Dean
Lord Bishop of Rochester This Plate*

Is most Respectfully inscribed

By his Lordships humble Son & Servant



Drawn & Eng^d by J. Storer.

Pl. 8

Glocester Cathedral.

To the R^t Rev^d George Isaac Huntingford, D.D.,

Lord Bishop of Gloucester. This Plate

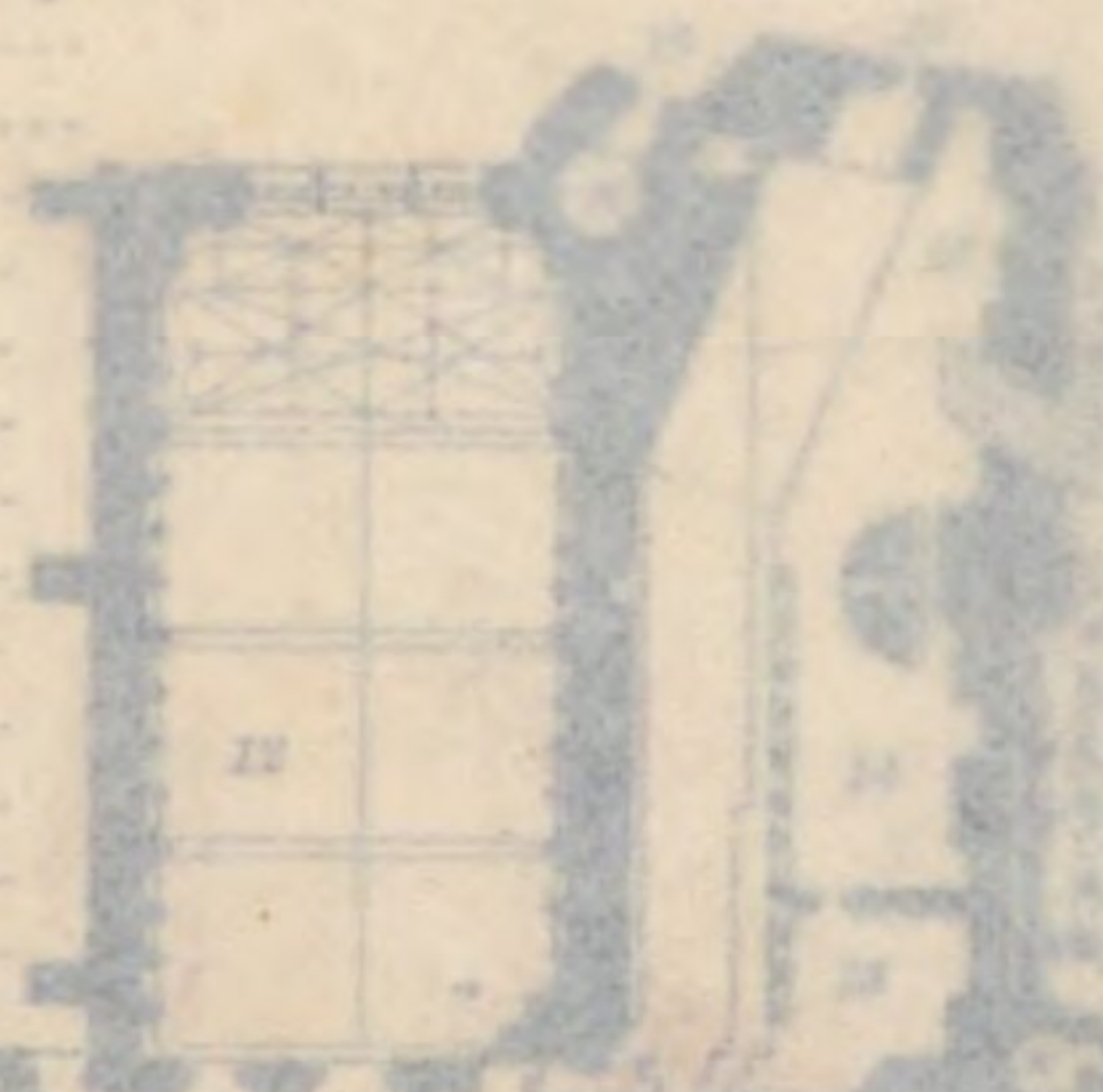
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By his Lordships humble Serv^t J. Storer.

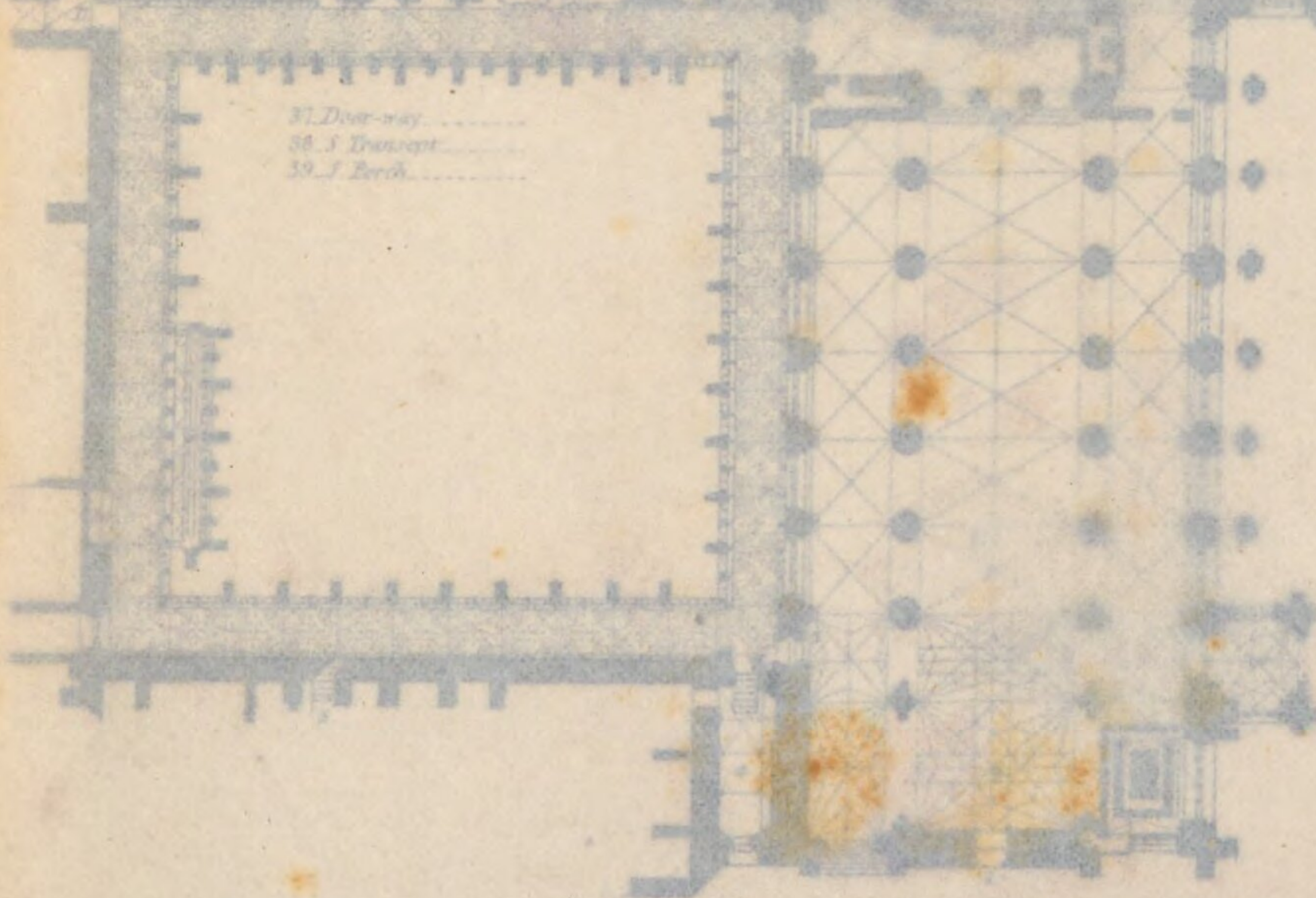
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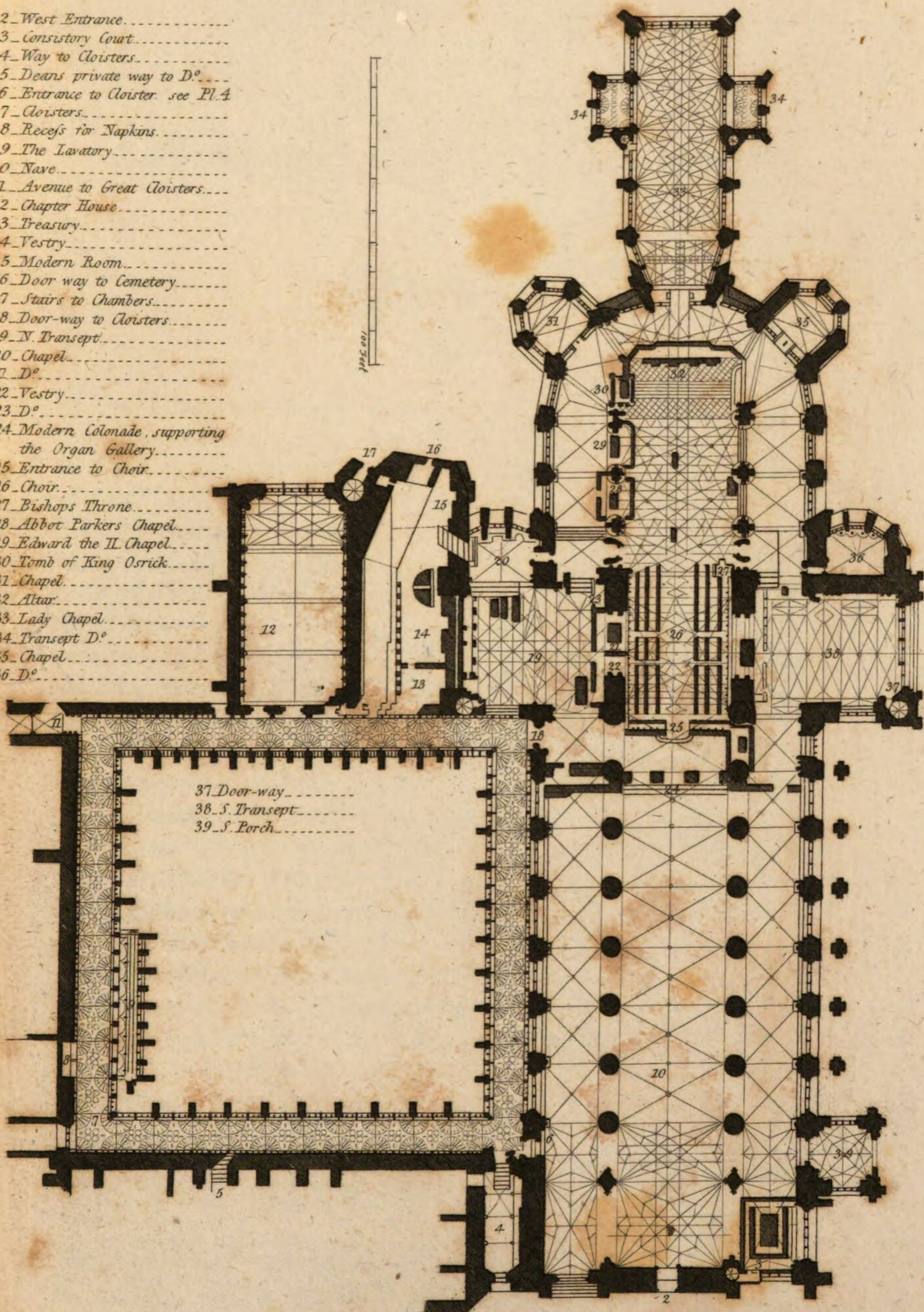
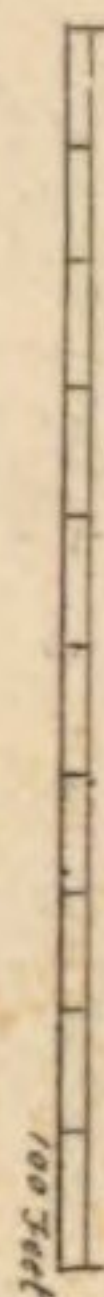
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HISTORY AND ANTIQUITIES

OF THE

CATHEDRAL CHURCH AND SEE

OF

Hereford.

THE city and see of Hereford are of much greater antiquity than any existing history concerning them. Even the original name* of this centre of “the garden of England” is matter of conjecture: it is not distinctly recorded in the annals of Roman usurpation, and there is every reason to believe, that it is one of the very few bishoprics which have descended almost without interruption, from the first establishment of Christianity in our island till the present day. Heylin considered it the most ancient in England; and it is “so neare to Wales, that it hath bred doubt in Paulus Jovius and some other, whether it ought to be accompted parcel of the same or within England. But it is well inoughe understand to us that dwell in Inglaunde, that theare be but four bishops sees in Wales, whereof Hereford is none.” The accurate archbishop Usher observes, that the see of Hereford was originally subject to the archbishop of Caerleon, afterwards of St. David’s in 544, and that a bishop of Hereford was one of the seven British prelates that attended the ecclesiastical meeting, summoned by Augustin of Canterbury, on the borders of the West Saxon kingdom in 601.

In a synod held at Heortford in 673, by archbishop Theodore, it was decreed that the Mercian dominions should be divided into several new dioceses †, and Putta, bishop of Rochester, was translated to Hereford in 676; a few years after, Worcester, Lichfield, and Leicester, respectively received prelates. By the erection of Worcester into a see, the diocess of Hereford was somewhat curtailed. From this period the

* Camden says, it was called *Trefawidd*, i. e. Beech-tree town, and *Henffordd*, i. e. Old Way; and Gough, addit. to Brit. ii. p. 451. alleges that the Saxons hence gave it the present name, which signifies, *Ford of an army*. Lambarde and others state, that the Saxons also called it *Ferlega*, from its abundance of fern; the name indicative of its being contiguous to a ford, seems the most probable.

† “Crescente, observes the erudite Wharton, indies fidelium numero consultum videbatur Theodoro et Episcopis in synodo *Herudfordensi* anno 673 coactis, ut plures episcopi instituerentur, præcipue in Merciorum provincia; quæ dimidian fere Angliam tunc temporis complexa, unico Episcopo subdebatur. Huic decreto Winfridus Ceddæ successor, qui diocesis suam immensam mutilari noluit, refragatus, a Theodoro depositus est anno 675. Sexulfus igitur, qui Winfridum excepit, ut Theodorem morem gereret, Episcopalem Sedem apud Herefordiam instituit anno 676; et institutæ præfuit Puttam, cui tantillam diocesis suæ partem largitus est.”

ecclesiastical government of our see became virtually Saxon, and from Putta the regular series of prelates is preserved. "The great antiquity of our see (observes the judicious author of the Hereford Guide) is further confirmed by adverting to the present state of the diocese; the river Severn, which was its boundary before the conversion of the Saxons to Christianity, being from Ribbesford to Montgomery, upwards of sixty miles, its north-eastern boundary at this very day, and thereby making it comprehend a great part of Shropshire and Worcestershire." But notwithstanding this high antiquity, the circumstance of the church becoming a burial-place of the murdered Ethelbert, king of the East Angles, first brought it into general notice in Christendom. The event is variously related, and perhaps is no less grossly misrepresented. It is said, that king Offa, who "was born lame, deaf, and blind, which continued till he arrived at manhood;" having agreed on conditions of marriage between his daughter Alfrida and Ethelbert, invited the king to his palace*, where his queen Quendrida is represented as obtaining her lord's approbation to murder their royal guest, by means of a bottomless chair in his bed-chamber, through which he fell into a vault. One Wintabert, is said to be the perpetrator of this horrid deed; but why it is attributed to the maternal ambition of Quendrida to gain a kingdom for her son, and deprive her daughter of one and of a husband also, remains for the monks to explain. The king's body, by order of Offa, was "privately buried at Marden, where a well is said to have miraculously sprung up, to this day called *St. Ethelbert's Well*."† The corpse was soon afterwards removed to the cathedral or minster church of Hereford, and Offa gave as penance, large presents to the canons, then termed the presbytery of Marden, which the dean and chapter now enjoy; he also raised a sumptuous tomb to the memory of the deceased, went a pilgrimage to Rome, and afterwards built the abbey of St. Alban's, while his queen, to close the drama, expired miserable in three months; her son, a virtuous youth, died prematurely; and her daughter in sorrow, became a nun of Croyland.

The death of Ethelbert occurred about 792, and the powerful Offa, the builder of the immense dyke which bears his name, determined to distinguish himself in ecclesiastical as well as military affairs,

* Of South Town, or Sutton, now called Sutton Walls, about three miles north of our city. It is situated on the top of a hill, and is nearly enveloped with a rampart. There is a low place in the middle, still called the cellar, or Offa's cellar; and some years ago, on accidentally digging there, a silver ring was found of an antique form.

† There is a spring or well near the site of the castle of Hereford and not far from the cathedral, which still bears the name of this prince, and is said to have effected formerly many wonderful cures; the place is still visited by persons afflicted with ulcers and sores, to which the washing is often very salutary. The belief, however, in its miraculous powers has not yet totally vanished.

raised the see of Lichfield into an archbishopric, withdrew it from Canterbury, and gave it jurisdiction over Hereford and all the other dioceses in Mercia. On his death, about fourteen years after, the see of Lichfield and its dependants reverted to their former metropolitan. Our church, however, had now obtained the true philosopher's stone, the body of a well-disposed king, whom superstition and avarice had converted into a martyr and a saint! The royal corpse, or rather the tomb which covered it, had begun to perform miracles, and multitudes daily hurried to present their superfluous wealth on this sacred shrine. The fame* of this wonder-working dead king had attracted general attention, and Milfred, a Mercian king under Egbert, about 825, either greatly augmented or totally rebuilt the cathedral with stone, *structura lapidea*. The new building was magnificent, and as the poor Welsh were then obliged to pay an annual tribute of 20lbs. weight of gold and 300lbs. of silver, we may believe that the church was very rich. It fell to decay, however, in less than two centuries, and was rebuilt by bishop Ethelstan or Athelstan, who filled the see from 1012 to 1055, being blind the last thirteen years of his life. The same or following year, "Algar, the earle of Chester (adjoynge to him Gryffyth, prince of Wales) sore spoiled the monastery with fire †, as he did the towne also, what tyme has was banished by Edward the Confessor, for vehement suspicion of treason. But Edward sent earl Harold ‡ (and after kinge) thyther, which puttinge them to flight, new fensed and dyched the towne about." The see remained vacant during four years, and was governed by the bishop of Worcester, till Walter de Lotharingus was consecrated by the pope in 1060; this prelate, on the authority of Malmesbury, who moralizes on superannuated lust, is said to have been "slaine by a woman whom he soughte with violence to abuse." The circumstance of the cathedral remaining in ruins till Robert Losing came to the see, somewhat sanctions this story, or at

* Edwin, a powerful Saxon, having persuaded himself that Ethelbert cured him of a palsy, in return gave his church the manor of Ledbury.

† A determined resistance was made to the Welsh, but when the town was entered by the enemy, the principal inhabitants sought refuge in the cathedral, with the bishop Leofgar and canons. But neither the sacredness of the place, nor the supplications of the bishop and earl Agelnoth to spare the effusion of blood, availed, the cathedral was forcibly entered and plundered, and some accounts say, that the bishop, canons, men, women and children, were put to the sword; while others state, that this prelate, only three months in his see, and since made a saint, was the only person spared; he was carried off, exposed to the most cruel tortures, and finally put to death at Glasbury, Brecknockshire. The booty was spent in drunkenness and debauchery.

‡ "In the tyme of Edward the Confessour, Harold, and Tosty his brother, in the sight of the kinge at Wyndsore, and forgetting the presence of the prince, layde theire handes eche upon other, wheare Tosty perceyvinge that the kinge favoured his brother more than him, went to this towne (Hereford) wheare Harold had laied in great provision of drinckes, and sleinge the men and quarteringe them, put into every vessel a head, an arme, or a legge, and sent worde to the kinge that he should finde his vitale poudered whensoever he came. Whereat the kinge, justly displeased, banished him the realme."

least proves Walter's neglect of duty *. Lozing, like his predecessor, a native of Lorraine, was consecrated in 1079, and soon afterwards commenced building a new cathedral, avowedly not in the supposed mode of the Normans; but according to the plan, it is said, of that at Aken, now Aix-la-chapelle, said to be erected by Charlemagne †; he lived not to finish his church, which was completed by his successor Raynelm before 1115. The latter has often received the honours of a founder, probably in consequence of the extent of his additions, and the general practice of ascribing particular merit to the person who finishes any undertaking. Spacious, however, as the present edifice is, there is every reason to believe, that the original Saxon building of St. Ethelstan ‡ was still more so; and that the cathedral destroyed by Gryffyth and Algar, extended considerably beyond the limits of the existing structure, particularly towards the south-east, near "the cloisters of the college," where captain Silas Taylor, the antiquary, discovered about 1650, "such stupendous foundations, such capitals and pedestals, such well-wrought bases for arches, and such rare engravings and mouldings of friezes, as left no doubt in his mind, that they had formed part of the structure erected by St. Ethelstan." The central tower, it appears, was the work of a subsequent prelate, Ægidius or Giles de Braos, or Bruce. It is supposed to be in allusion to this circumstance, that the model of a tower appears in the left hand of this bishop's effigy on his monument in the cathedral; it may, however, refer to the west tower, said to be built by him, and which fell to the ground in 1786. A lofty wooden spire covered with lead was added to the tower, but was latterly taken down, in order to diminish the pressure on the arches of the tower, and preserve the building. "The central tower in its original state was massive, embattled, and richly adorned with Saxon ornaments §;" and "each side of the tower contained two ranges of lights, four in each range, of the lancet

* Another proof of this disgraceful fact is, that there were 21 chauntries belonging to the church before the reign of the Confessor, and that this bishop was in possession of 98 measures, each containing four oxgangs, or 60 acres of land; which it seems were so abused in his time, that Robert, his successor, found 40 hides pertaining to the bishopric, but all in a state of dilapidation and ruin. According to Madox, the see contained five knights fees, or 3400 acres; but Price says, "in all royal records of old, it was taxed at 15 knights fees."

† In Hearne and Byrne's account, Lozing is represented as taking a model from the emperor Charles V. who lived nearly five centuries after him.

‡ Among the royal grants to this establishment, we may notice that of Edward the Confessor, from the Taylor MSS. "Edwardus rex saluto Aldredum episcopum & Haroldum comitem, & omnes meos ministros in Herefordensi comitatu, amicabiliter: et ego notifico vobis, quod ego volo quod presbyteri Hereford apud S. Ethelberti monasterium, quod ipsi sint de eorum *sacha* & eorum *socha* liberi supra eorum terras & supra eorum homines, infra burgum & extra; tam plene & tam plane, sicut ipsi prius habuerunt in omnibus rebus. Et ego præcipio vobis omnibus, quod vos sitis eis in adiutorium ubicunque sicubi ipsi depauperantur, pro Dei amore & pro meo."

§ "In the present state of the tower, the design of the architect is incomplete, as at the corners are bases on which it was intended to erect four large pinnacles, the want of which detracts considerably from the appearance of the edifice." *H. Guide.*

form." Since 1697, it contains ten bells and chimes, which play at two, five, eight, and eleven o'clock.

The precise parts of the cathedral finished by bishop Losing cannot now be determined, but it is probable that he lived to complete the choir at least; his successor, perhaps, finished the nave; and Robert de Betune, prior of Llanthony, who filled this see from 1131 to 1148, built the north end of the great or western transept, and finished other parts of the building. The particular features of the pointed style exhibited in the lady chapel, now the library, at the eastern extremity of the cathedral, have induced the belief that it was erected during the reign of Henry III.; its exterior is ornamented with a series of intersecting circular arches. The next addition to this church in the order of time was the eastern transept, which was probably a continuation of the work at the lady chapel. Doubtless, in the same reign* (Henry III.) the alterations in the upper parts of the choir, and the stone vaulting took place, and "the old porch, or that which is next the church, was erected;" as well as the central tower already mentioned. The walls and windows of the aisles and eastern transept were remodelled, the great buttresses added to them, and vaulted during the time of Edward III†. The east window of the choir and the south one in the south end of the western transept were enlarged, and this part vaulted in the reign of Henry IV. The original stone vaulting of the nave and that under the tower, were likewise executed about the same period. Bishop Stanbury built his chapel in 1470, bishop Audley his in 1495, and the north entrance or porch (that part of it north of the buttress seen in pl. 4.) was erected by bishop

* At one period it appears that the choral and other service of our cathedral was entirely suspended, by the mere indifference and irreligion of its clerical members, who were then chiefly foreign adventurers. A letter from Henry III. dated Hereford, June 5, 1263, sufficiently indicates the practices of these men. His majesty, after stating the duty of a Christian pastor, says, "that coming to Hereford to take orders for disposing of the garrisons in the marshes in Wales, he found in the church of Hereford neither bishop, official, nor dean, to exercise any spiritual function and duty in the same, but that the church which was wont to have canons tending days and nights services, and that ought to exercise works of charity, had forsook it, and led their lives in countries far hence; and so the church had put off her robe or stole of pleasure, and was fallen to the ground, there being none of her friends or lovers there would comfort her." Wherefore, observes Fox, he commanded this bishop, (Peter de Agnablanca, a Savoyard) all excuses set aside, forthwith to repair to his church, and that if he did not so, he "willed him to know for a certainty that he would take into his hands all the temporal goods belonging to the barony of the same, which his progenitors gave and bestowed for spiritual exercises, therein of a godly devotion; and as such goods and duties were not turned to the profit and commodity of the church, he would seize upon them and suffer no longer he should reap temporal things that feared not to withdraw and keep back spiritual, and refused to undergo and bear the burthen of the same." This letter had a proper effect, and the bishop afterwards became a benefactor to his church in which he was seized by the rebellious barons. Some historians say, that he encouraged the king to tax the clergy so heavily as to reduce them to poverty, and that the barons seized the wealth he had himself so unjustly and basely accumulated.

† "Isabel, (says T. de la More) the wife of Edward the Seconde, caused Edmund Therle of Arundell, Hugh Spenser the son, and divers other noblemen to be executed at this towne, without aunsweare or judgment, by the wicked advice of Adam Torlon, byshop of Hereford, and her ghostly counscilor, in the hole matter of her husband's deposition and murther."

Booth, whose name it bears, between 1516 and 1535. This is the most elegant part of our cathedral, which consists of four clusters of small pillars, supporting as many pointed arches. The columns are six feet high and the arches twelve, from the capitals to the crown of the arch*. On each side of the north or front arch is an hexagonal turret, having windows and winding staircases, leading to a small chapel over the porch; this entrance projects before the more ancient porch of the cathedral, which is also vaulted with stone; at its south-east angle is a small circular tower with a winding stair, terminating in pediments with crockets. As the original west front in the Saxon style is now no more, it is unnecessary to enter into any very laboured description of it. The basement or lower part still retained all its Saxon characters; circular arches, billet, nailhead, zigzag, and embattled fret† ornaments; the tower in the pointed style, was supposed to be erected during the reign of Edward III.; it underwent alterations in the time of Henry VI. and had effigies of St. Paul, St. Peter, bishop Cantilupe, and king Ethelbert. The tower was 80 feet broad and 130 high; its fall was preceded by several intimations of its approaching fate, and some abortive attempts were made to prevent it; but the decay was too general to admit of a remedy. Service was performed in it till the fall. On the evening of Easter Monday, 1786, the arches entirely gave way, and the whole mass immediately became a heap of ruins. The front was rebuilt‡, under the direction of Mr. James Wyatt, and intended to imitate the fashion which prevailed in the time of Edward III. The incongruity of the style, however, which has been criticised by every visitor according to his knowledge and liberality of sentiment, was not the only injury to the general effect of the edifice: the foundation of the new west front was removed inward, and the sublimely impressive nave lost about fifteen feet of its original length. The alterations were also considerable; “the arcades and

* Duncumb has given a very minute description of the ornamental mouldings in this porch, which are curiously sculptured; they consist of male and female religious figures of men and animals, monsters, foliage, musicians playing on a kind of bagpipe, &c.

† In the drawings of the Roman pavements found at Bignor, in Sussex, and exhibited (March 1815) by Mr. Lysons, to the Society of Antiquaries, many ornaments similar to those which are now generally denominated Saxon appear. This learned and acute antiquary attributes those mosaics to the days of Agricola, and the figures and embellishments he considers as the best which could be executed in that age. Many of the outlines intended to be circles being defective in this respect, and others are even both out of line and square, Mr. L. ingeniously observes, that we need not be surprised at such things, as Cicero in one of his letters complains, that the architects of the capital could neither make straight pillars nor raise perpendicular columns; and if so deficient in skill at Rome, how much more so must they have been in a remote province like Britain?

‡ The expense of rebuilding this portion of the cathedral amounted to nearly 13,000*l.*, and about 2000*l.* more were appropriated to repairing the central tower and other parts of the edifice. Of these sums, about 2000*l.* were subscribed by the bishop Butler, the dean, and other members of the cathedral; 5000*l.* by the nobility and clergy in this and other dioceses; and the remaining 8000*l.* were charged on the estates of the church. *H. Guide.*

clerestory windows in the upper part of the nave were changed from the circular to the pointed form, the vaulting of the nave was renewed; the roofs of the nave, choir, and transepts flattened; the spire taken down from the central tower, the battlements raised somewhat higher, and pinnacles with crockets placed at the angles, and some interior arches filled up. The service of the parochial church of St. John Baptist, which was performed in the nave before the choir service began, was removed to the north end of the great transept, that was neatly fitted up for the purpose; the churchyard was made plain, and means taken to render the interments less frequent. All these alterations were completed about the year 1797."

The exterior parts of our cathedral are very dissimilar, especially since the erection of the new west front. The great door of this front is under "an obtuse arch, over it is a window in the high pointed style, while the centre terminates with battlements and an empty niche. It has also two side doors with niches over them." The nave on the north side presents much of its original character, although the tops of the buttresses and upper windows are modern. The walls of the great or western transept still exhibit traces of Saxon arches and windows, many of the latter being filled up. This transept, like all the Saxon structures, had originally no buttresses; those which are now attached to it were added at a comparatively modern period. Its two ends, however, are not uniform or equal, the north being much more spacious than the south; although an additional building on the east side of the latter, now used as the chapter-house, but originally employed as the treasury, contributes to obviate the otherwise awkward effect of this singular diversity. The window on the south aisle of the nave adjoining this transept, was altered to admit the junction of the bishop's cloister. On the north side, between the transepts are a tower and winding staircase, and the low elegant little chapel built by bishop Stanbury. On the same side is the entrance from the churchyard to a crypt or vault, now called *Golgotha*, under the library. It is arched with stone, consists of a nave and two aisles, is 50 feet long and 30 broad, and was supposed to be the original parish church of St. John Baptist; but much more probably was designed for sepulchral chapels to pray souls out of purgatory, and to contain the dust of those who left lands and wealth to the church. It was repaired by A. Jones in 1497, and used as a chapel which he founded: at present it is the depository of bones dislodged by the alterations or repairs of the edifice. The south side of the library is enlivened by the chapel (pl. 7.), erected by bishop Audley, prior to his translation to Salisbury; where he also built one

somewhat similar. It is a semi-hexagon, separated from the library by a painted stone screen, containing nineteen figures of saints and religious persons; to the south-west end of the eastern transept is attached a range of building called the college cloisters*. The bishop's cloisters, and chapter-house†, were also on the south side of the edifice.

The interior of our cathedral is not less diversified than its exterior. The massy pillars of the nave, and the broad richly-sculptured circular arches‡, excite ideas of magnificence, strength, and imperishability;

* The college is a quadrangle of 100 feet square, cloistered round, and has a venerable aspect. Here the vicars choral live in an academical manner, having a hall (from the window of which there are delightful views of the country) and common room where they meet; there are also a small chapel and library, neither of which is in good condition. The college is believed to be originally founded by Richard II.; but in 1475 it was removed to its present site (see pl. 8.) by bishop Stanbury, who was nominally the chief contributor to the expense. The principal means, however, of erecting such edifices, was by bartering money for the commission of every kind of vice and crime. Mr. Price has given a specimen of those indulgences, the sale of which was such a fertile source of ecclesiastical finance. "The bishops of Salisbury, Ely, and Coventry, grant indulgences for 15 days relaxation of penance, to all who contribute towards erecting an eleemosynary dwelling near the church of St. Ethelbert at Hereford, now building by the dean and chapter, and Elias de Bristol, canon of Hereford, in the houses which belonged to Stephen, the son of Hugh; and also towards the support of the poor which resort to the said alms-house."—"Hugh Foliot, bishop of Hereford, grants an indulgence and relaxation of penance for 20 days, for all sins repented of and confessed, to such as contribute to the support of St. Ethelbert's hospital, dated 1231." This prelate founded the hospital of St. Catherine for a master or residentiary canon, and 10 brethren and sisters, besides a convenient apartment; each of the pensioners now receive 20*l.* a year, in consequence of the revenues being improved by the masters Joseph Birt, A. M. and John Napleton, D. D. and in like manner St. Ethelbert's hospital for 10 poor aged persons, was rebuilt in 1805, by the master and canon, Dr. Hugh Morgan; the inmates have a garden and some weekly allowances, which were liberally augmented by the donation of the late dean Wetherall. In the cathedral school, dean Langford founded four scholarships for native boys, between the ages of nine and 16, with a small stipend, besides education.

† The interesting remains of the ancient chapter-house cannot be suffered to pass unregretted. It was, justly observes Price, an elegant pile of building before the unhappy rebellion, when it was much injured by the cannon, and from that time exposed to all the injuries of the weather; so that the long oppressed chapter has left us nothing but its ruins to speak the majesty of its structure. It is situated between the cloisters of the bishop and those of the college; it had 10 arches, and was about 40 feet over. From the former cloister there was a noble entrance 14 feet high and 10 broad, which bishop Bisse or Egerton pulled down for the sake of the materials, to repair the palace. The lead which covered it was taken away by the soldiers to cover their barracks in the castle, after the capture of the city in 1645. The chapter was supported by a single column of exquisite workmanship. On each side was a beautiful window; under each window were five niches neatly carved in stone, each niche had a saint, martyr, confessor, benefactor, or other person of distinction painted in it, so that there were 45 figures larger than life. Among them were St. Ethelbert, Milfride, the first founder of the church; archbishop Athelstane, or Robert Lorrain, having the figure of a church in his hand; Woliva, a great benefactress; Godiva, her charitable sister; St. George in armour; St. David; a nun habited in black, St. Teylo inscribed *Sancte Thelyae*; a knight templar; a king in parliamentary robes, inscribed *Sanctus Edwardus*; a monarch crowned like one of the Normans; the rest were prophets, apostles, and fathers of the primitive church. Over some of these figures were coats of arms, such as are in the window of St. Anne's aisle. Between the cathedral and bishop's palace, were also two chapels, built and roofed with stone one over the other; the upper was dedicated to St. Magdalen, the lower to St. Catherine. Both these have undergone the fate of the chapter-house, having been pulled down at the same time as the latter by bishop Egerton. There was likewise a mansion-house contiguous, belonging to the chaplains of the said chapels; the latter were unquestionably Saxon, and of very early date; Dr. Stukeley observed their resemblance to the style of architecture which prevailed during the declension of the Roman empire; Gough thought them much older than the cathedral; and Browne Willis supposed them to be of Roman origin. The interior contained a square of 40 feet, and the roof was supported by four massy columns, bearing arches turned every way. When ordered to be demolished, "20*l.* would have put it in repair," and such was its solidity, that the work of destruction was relinquished on account of the expense! Fortunately, the Society of Antiquaries preserved a memorial of it.

‡ See pl. 2. It has been erroneously stated in several descriptions of our cathedral, that

(h)

the superincumbent, airy, elegant pointed arches, and spacious windows, leave impressions of consummate skill and beauty; thus, the elements of the sublime* and beautiful in art, conspire with the sacred purpose of the edifice to awaken man's best feelings and sentiments. We traverse the lofty nave and aisles, with feelings of the most perfect security, and notwithstanding the previous impression that part of this stupendous edifice once fell to the ground, a momentary scepticism respecting the possibility of such an event, involuntarily carries the mind to admiration of its apparent strength, durability, and grandeur. The vaulting of the roof is constructed to combine strength and elegance; many of the central orbs are adorned with human heads, foliage or corolla, and in one of them in the south aisle, is a whole-length human figure on an oblong shield. The arch adjoining the south side of the choir has been divested of its ornaments, and changed from a circular to a pointed form. The north end of the great transept, formerly called *St. Catherine's* aisle, now the parish church of *St. John Baptist*, is entered under a low circular arch; its east aisle has two pointed arches on clustered columns (pl. 5.); above them is a range of arcades, consisting of fine trefoil arches. "Between the outer mouldings of the several arches, observes the ingenious Duncumb, the wall is well sculptured in a mosaic pattern, representing four leaves expanded in each square." The opposite wall is plainer, but contains a fine Saxon arch, having originally a window. The south end of this transept is used for ecclesiastical courts. Previous to rebuilding the west front, the windows of the nave contained the arms of many ancient families, in painted glass. The choir is separated from the nave by a plain screen, bearing a large fine-toned organ, built in 1686, and over it is a richly-ornamented circular arch, supporting the west side of the ponderous tower. The arches on the north and south sides have been filled up in order to strengthen the tower. The choir is lofty and well proportioned, containing fifty stalls, with rich pointed wooden canopies painted a stone colour; under the seats are carved several grotesque figures. It was decorated by dean Tyler, bishop of Landaff, about 1720. Above the wainscotting on the sides of the altar are rich open circular arches, surmounted with others in the pointed style; a flight of seven steps leads to the altar, which has a rich and elegant appearance. Behind the altar is the eastern transept, remarkable for the single pillar in each end that supports its roof. To the east of this transept, is the chapel dedicated to the Virgin

"the nave is separated from the aisles by a double row of massive columns," &c. whereas it is separated not by a double row, but by two single rows of massy columns.

* Mrs. Schimmelpenninck would denominate this the "passive sublime;" see her ingenious and elaborate "Theory on the Classification of Beauty and Deformity," 4to. 1815,

Mary, and now used as a library ; it contains a very valuable collection of books in ecclesiastical history ; but its greatest curiosity is an ancient map of the world, on vellum, illuminated with gilt Saxon letters, with inscriptions in old English character. The places seem to have been indicated by figures of animals, horses, &c. the city of Jerusalem is in the centre ; but it is so covered with dust, that the whole design cannot be traced. This curious map, which is contained in a frame ornamented with foliage, had originally shutters to preserve it from injury, was some years ago discovered under a heap of lumber, and is still too much neglected*.

The tombs, monuments, mural tablets, &c. in our cathedral are numerous ; several of them are very ancient, finely sculptured, rich, elegant, and in high preservation, notwithstanding the Gothic ravages of the Cromwellian wars, when many of the brasses and ornaments were carried off or destroyed †. The names and situations of the principal monuments and tombs, will be found distinctly laid down in the ground plan to this work. Among the persons commemorated are, bishops Walter Lorraine, and Robert Losing, at the latter end of the 11th century ; Raynelm, Clyve, Betune, Melun, Foliot, and Vere, in the 12th ; Braos, Mapenore, Aquablanca, and St. Cantilupe, in the 13th ; Swinfield, Thomas and Lewis Charlton, dean Aquablanca, and Sir R. Pembruge or Brydges, in the 14th ; bishops Trevenant and Stanbury, and dean Borerue, in the 15th ; bishops Mayo and Booth, and Mr. Denton, in the 16th ; Westfalling, Bennet, Lindsell, Field, and Coke, prelates, in the 17th ; dean Tyler, bishop of Landaff, and bishop Bisse, in the 18th ; and bishop Butler, in the 19th century. Many of these monuments ‡ exhibit specimens of the pointed style of architecture, equal to any thing similar in Canterbury, or in Britain.

* It is to be regretted that more attention is not paid to ancient maps, as furnishing the best examples of men's ideas of form and space in different ages compared with the present. Eadwin's View of Canterbury Cathedral and Monastery, published by the Society of Antiquaries, is a valuable record of antiquity ; Richard of Cirencester's map of the British Isles, under the Romans, presents the most definite and correct ideas yet published, of the political denominations and relative positions of the inhabitants in that age ; it accompanies an elegant and accurate translation of his Description of Britain (*De Situ Britanniae*) and Itineraries, with a commentary and copious notes, forming a valuable repository of the national antiquities, manners, customs, and religious notions of our ancestors, published by White and Co. 8vo. 1809. The map in our library would also furnish evidence at least of the geographical knowledge and invention of an age often supposed to be semi-barbarous.

† Hereford, however, was rather fortunate in this respect, and its loyalty was rewarded at the restoration by new privileges, with the motto *invictæ fidelitatis præmium*. Our Cider-poet is here a faithful historian :

“ Yet the cider-land unstain'd with guilt ;
The cider-land, obsequious still to thrones,
Abhorr'd such base, disloyal deeds, and all
Her pruning-hooks extended into swords,
Undaunted, to assist the trampled rights
Of monarchy.”

‡ Several of them appear in that splendid but incomplete work, Gough's “ Sepulchral Monuments.”

(k)

The most valuable in former days, if not the most excellent, was the monument to bishop Thomas Cantilupe. This prelate was of a noble family, and still more dignified by his talents, learning, and public virtues; he took the degree of D. D. in Oxford, where his friend archbishop Kilwarby, condescended to assist at the ceremony. During his life, however, he evinced nothing but that of an able prelate, defending the rights and privileges of his see, whether they respected the sports of the field or the concerns of his church. For this purpose he went to Rome, where he died; and his secretary Swinfield, afterwards bishop, brought his body home, had it buried with great pomp in our cathedral, and finally enshrined. His reputation now began to extend, pilgrims and travellers visited his tomb, and in a few years, says Westminster Matthew, the dead bishop had performed 163 miracles*. Hare and other miracle-mongers, raise the number to 425, and no doubt all are equally true. The existing tomb is altar-form, having originally the effigy of the bishop, inlaid with brass, now lost; over it is an acute arched canopy; round the basement are fourteen small effigies of knights-templars, of whom he was provincial master. Cantilupe is the only bishop of our see that has been enregistered in the papal pantheon; and his tomb is worshipped by papists even at the present day. Such, however, was the influence of his name, observes Duncumb, that his successors abandoned their ancient arms, which were borne by the East-Anglian kings, in order to assume those of Cantilupe, viz. *Gules*, three leopard's heads jessant, a fleur-de-lis, *or*; which are still used. The monuments of bishop and dean Aquablanca, are fine specimens of the pointed style of architectural ornament; that of the latter is seen in pl. 5. The bishop died of a species of leprosy, or rather a cancer in his face. Two ancient monuments in the library have been attributed to Humphrey de Bohun, an earl of Hereford †, and his countess; but Gough observed, that the arms indicate the man to be a Bohun, but not an earl of Hereford. The effigy of the lady is habited like a nun, and lying under a plain arch, on a tomb ornamented with roses and human faces. The lady chapel, says Gough, additions to Camden, was pro-

* Of the reality of such miracles we may judge from the fact, that not one of the writers who record them knew correctly the year in which this prelate died, not even the compilers of the Papal Legends or Roman Martyrology; Westminster Matthew dates his death in 1287, Hare, in 1285, the Roman Martyrology and Walsingham, in 1283, and Wykes, correctly, in 1282; one makes him die at Civita Vecchia, another at Florence, &c. where his bowels were interred. Edmund earl of Cornwall obtained his heart, which he deposited in the conventual church of Ashridge, Bucks. It is generally stated, that Cantilupe, to whom Price has ascribed the building of the north aisle of the cathedral, was deified in 1310; but in Rymer's *Fœdera*, are letters from Edward II. to the pope on this subject, from 1307 to 1319. These uncertainties and contradictions, prove the ignorance, absurdity, and falsehood, which obtained the seal of infallibility and truth in the church of Rome.

† The empress Maud, in 1141, made Milo earl of Hereford, which Rapin considers the first instance of an earldom conferred by patent; at that time earldoms were real feifs, and not mere titles.

bably erected by this lady, "as the ancient painting under the arch" represents her "in a nun's veil, as on the tomb, with a church in her hand, and pointing to a chapel at its east end, which she presents to the Virgin on her throne." In the south wall of the library are also two piscinæ *, the mutilated figure of a lady, dug † up some years ago near the door of the library, and the tomb of dean Borerue, having the anagrammatic ornament of boars, with leaves of rue in their mouths. On the same wall were formerly seen several portraits, among whom that of St. Ethelbert ‡ was supposed to be very distinct. Several other monuments and tablets will interest and please the occasional visitor.

The numerous prelates who have occupied our see, are in general no less distinguished for their extraordinary charity and piety, than lite-

* Among the uses of piscinæ, which are still found in our churches near where the altars formerly stood, we may notice the following, taken from a translation made and printed by Caxton, of "the boke named the Royall, compyled at the request of king Philip (le Bele of Fraunce) in the year 1279." The work is in the king's library; it contains instructions to the mass-priests, "of the negligencies happyning in the masse and of the remedies. Made especially for the symple people, and for the symple (priests) which understond not Latyne."—"A doctour, which is called Bonaventure, saith, that yf tofore the consecration a flye, or loppe, or any other venymouse beest, were found in the chalyse, it ought to be cast into the *piscine*. And the chalyce ought to be wasshen, and to put other wine and water into the chalyce. And yf after the consecration were found ony thing, as poyson or venymous beste in the chalyce, it ought to be take wysely and wasshen, and to brenne (burn) the best; and the asshe and the wasschyng of the beeste to be put in the *piscine*." The sacramental cup was *not* refused to the laity, till the council of Constance in 1415.

† In August 1813, on making a vault within the paling of the altar for the rev. Dr. Ford, residentiary canon, a kind of coffin was discovered about two feet eight inches below the marble flooring; it contained the vestiges of a body almost mouldered to dust, the back part of the skull only remaining entire; on its left side lay a lock of red hair somewhat curled and well preserved; a crosier traversed the body from the right breast to the left foot; a leaden seal or papal bull, with the letters CLE—MENS—P P VI. i. e. Pope Clement VI. was attached to it by a silken cord or skein, in perfect preservation. About four inches below the top of the crosier lay a gold ring with an amethyst stone near it; the stone has been replaced in the ring, which it fits perfectly. Some pieces of silken stuff were found among the dust, but so much decayed that they could not be removed. The coffin, or oblong box, was seven feet long and about two wide throughout, and composed of oak boards, rough and about an inch thick, but so uneven, as often to vary half an inch. A lid had been laid over it, but it did not appear to be fixed on, as no nail holes could be found in any part of it. The rude form or structure of this coffin is singular, and seems to indicate that it must have been among the early made wooden coffins, as stone ones were much more general till the end of the 13th century. The stone coffin of Abbot Vitalis, in Westminster Abbey, 1082, is nearly of equal width like this box. The papal bull, however, of Clement VI. who died in 1352, determines its age, and as bishop Trilleck then filled our see, there can be no doubt, that the crosier, ring, &c. belonged to this prelate. The head of the crosier is finely carved with a kind of oaken leaf twisting into its centre, and small foliage on its outside. The crosier of Alanus, abbot of Tewkesbury, in 1202, discovered by Mr. Lysons (*Archae.* vol. 14.), was much plainer, having a gilded head and a simple cross in the centre, and was five feet eleven inches long. The length of bishop Trilleck's could not be ascertained. Respecting this bishop, very little is known; he was probably a very passive instrument in the hands of the ambitious Clement VI. who assumed all political as well as spiritual authority, declared himself sole arbiter of kingdoms, and even went so far as to depose the emperor. In Rymer's *Fœdera*, we find that dean Trilleck was appointed assistant to our bishop in the episcopal office, in 1359, and that the former died the following year, after reigning sixteen years and a half. The crosier and bull are preserved in the chapter, the ring is in the possession of Mr. Willym.

‡ Duncumb gives a good engraving of an antique portable shrine, supposed to represent that of the East Anglian king; it was formed of oak, covered with copper, enamelled and gilt. The front and sides have figures with the heads in relief; the back is ornamented only with leaves in square compartments. A red cross is painted within the shrine, and the designs are supposed to allude to the manner of Ethelbert's death. The enamel colours are blue, green, yellow, white, and red.

rary or scientific attainments; not that any one of them was deficient in this respect, but the endowment of charity schools and hospitals, the pious regulation of their ecclesiastical affairs, the religious instruction and moral improvement of their flocks, occupied much more of their attention, than the vain disputes of philosophers or the malign ones of politicians. Some have attributed the modulation of this particular character to the extraordinary salubrity and amenity of our climate*; but much of it may also be ascribed to the influence of the Silures or ancient British race. Our city, indeed, has given birth to men of the first rank in sacred and profane learning. Bishops Breton, Orlton, Richard Clifford, and Miles Smith are among her sons; the latter was reputed one of the best scholars of his age; he was one of king James's translators of the bible, and author of the excellent preface which accompanies it. Roger of Hereford, who lived in the reign of Henry II. was one of the earliest and best astronomers and mineralogists in this country†. But it is the members of our cathedral which demand our more particular attention. Bishop Stanbury is celebrated by Leland, not only as being very learned, but very wise, exceedingly eloquent, tall of stature, and a beautiful figure; he was the king's confessor, to whom he ever evinced the most inflexible fidelity, and even sustained a long and severe imprisonment in consequence. Bishop Milling was distinguished as a Greek scholar, at a time when the knowledge of that language was rare; he lies buried in St. John Baptist's chapel, Westminster Abbey, of which he had been abbot. Bishop Fox is, by Godwyn, truly called a *vir egregiè doctus*, and his learning, talents, and virtues, as well as his writings, contributed very materially to facilitate the reformation. Harley, the friend of Leland, being a good husband and a good man, was deposed by queen Mary, and died shortly after. Warton alias Purfew, was a man more congenial to the licentious and sanguinary heart of this bigotted woman, and was accordingly translated from St. Asaph to this place; he was a

* "There cannot," observes Fuller, "be given a more effectual evidence of the healthy air in this shire, than the vigorous vivacity of the inhabitants therein. Many aged folks which in other countries are properties of the chimnies, or confined to their beds, are there found in the field as able (if willing) to work. The ingenious serjeant Hoskyns gave an entertainment to king James, and provided 10 aged people to dance the *Moorish* before him, all of them making more than a 1000 years; so that what was wanting in one was made up in another; a nest of Nestors not to be found in another place." Ralph Wigley was 111 when he danced, and lived 21 years after, MS. *Blount*.

† John Gwillim, the once celebrated author of *Heraldry Displayed*, should not be forgotten, Humphrey Ely, a papal writer and professor of laws at Lorrain, in 1604, also evinced learning and talents, however abused. Many warriors have here also first respired the genial air. Sir Barnabas Scudamore, general Lawrence, of East India memory, captain Cornwall, R. N. the two latter have monuments in Westminster Abbey; were particularly distinguished for their intrepidity. The people of Hereford possess this sentiment in a high degree, and as a testimony of their sympathy erected a monumental column 60 feet high, from the design of a native architect (Wood) to the memory of lord Nelson. Our city can also boast of a Garrick, Powell, Siddons, &c. and the witty Henry Hall was organist and vicar in the cathedral.

most extravagant and luxurious debauchee, and committed great dilapidations in the see of Hereford, although Willis has endeavoured to acquit him of the charge of sacrilege. Westfalling (either a native of Germany, or only an exile there from Mary's tortures and flames) was so grave a man, that he was never seen to smile, while his integrity and piety insured him the reverence of all classes, except the idolatrous queen and her ferocious priests. His successor, Bennet, evinced the true characteristic of his native county, Hereford, by his liberal donations to the poor and to the public schools. But the prelate of all others to whom not only we, but the whole English church, owe the greatest obligations, is Dr. Francis Godwyn, son of the bishop of Bath and Wells. Next to the baseness of stealing facts and opinions from our cotemporaries, and concealing them under an assumed veil of originality, is that of ingratitude to our predecessors. The *Commentarius de Præsulibus Angliæ*, prefaced by a luminous view of the progress of Christianity, and the conversion of Britain to that faith which leadeth to salvation, presents a concise but very comprehensive history of British prelates and ecclesiastical establishments, their vicissitudes and sufferings; the murderous and brutalizing effects of superstition, the deplorable and impious tyranny of opinion, and the enviable blessings of natural science enlightened by unadulterated piety. With respect to papal Rome, as it gradually degenerated into its original paganism, having "gods many and lords many," retaining only the name of Christ and his apostles, our author observed towards it the excellent rule laid down by Persius:

"Non quicquid turbida Roma
Elevat accedas; examenve improbum in illa
Castiges trulina."

To learning, indefatigable research, and a sound judgment, qualities essential to a good historian, he added the talents of a popular preacher, a profound knowledge of the mathematical sciences, which were nobly supported by his candour, liberality, and genuine piety. Envy had accused him of avarice, but the mirror of truth in the hand of science, exhibits only the true christian divine and philosopher. He was translated from Landaff to Hereford in 1617, died, and was buried at Whitbourne in 1633. No "marble monument nor sculptured urn" has yet been raised to his memory, although many friends of our church have long had it in contemplation, "to honour themselves by a tribute of respect to the great and good." He was succeeded by archbishop Juxon, who was translated in a few months; and Lindsell from Peterburgh, the learned editor of Theophilact, was our next prelate, but he died suddenly in his study. His successor was translated to Norwich, and Field died the year after his translation from St. David's; the loyal

Cooke succeeded; so that, observes Richardson, in his additions to Godwyn, this see had four bishops in twenty months. The brother of our prelate being secretary to Charles I. he suffered much on his account during the long parliament; in 1646 he sunk under persecution and poverty, and our see remained vacant till the restoration, when it was filled by Monk, brother to the ever-memorable general and duke of Albemarle. Dr. Croft, son and heir to Sir Herbert Croft, of Croft's Castle, was next consecrated bishop; he is recorded to have been remarkable for his great charity and learning, as well as the most rigorous attention to his pastoral duties and the interests of his diocese. Some of his works excited much controversy, particularly his "Naked Truth," which was defended by the well-known Andrew Marvel. The character of bishop Bisse is thus ably sketched by Mr. Nichols, in that vast repository of interesting facts, "Literary Anecdotes of the 18th Century." "He was a person most universally lamented, being of great sanctity and sweetness of manners; of clear honour, integrity, and steadiness in all times to the constitution in church and state*; of excellent parts, judgment, and penetration in most kinds of learning, and of discernment and temper in business; a great benefactor to his cathedral church, and especially to his palace, which last he in a manner rebuilt. He married Ursula, countess dowager of Plymouth." It would, indeed, require volumes to record the lives and characters of the good and great men, bishops, deans, and canons, who have occupied our see from the first establishment of Christianity to the present day: many of them, however, are already sufficiently known in the history of the country; others of them will ever be remembered for their imperishable works of Christian charity and humanity in the liberal endowments of hospitals and schools, but more of them have had their "virtues written on water," and left to the most evanescent of all earthly things, the traditional gratitude of their posterity. Some of them also long enjoyed their rank, and were blessed with health and length of days to make the hearts of the poor glad, others were cut off at the very commencement of their career; among the former, was the late right hon. lord James Beauclerk, who presided forty-one years; among the latter,

* It may at first seem strange, that it should be necessary to mention this part of an English prelate's duty and fulfilment of a most solemn oath; yet it is unfortunately not universal. Hereford had a Bonner and a Hoadley. But if there was a Judas among only twelve, why may we not expect one among more than twice that number? Dr. Bisse, however, was a faithful Christian and honest churchman. On this head, the candid reflecting reader will find something worthy his most serious attention in two anonymous tracts, the one entitled "The Importance of Religious Establishments to the True Interests of Civil Society," the other, "The Claims of the Established Church considered as an Apostolic Institution, and especially as an authorised Interpreter of the Holy Scripture," Rivingtons, 1815. They are both written in a popular manner, with great christian candour, perspicuity of reasoning, and cogency of argument. They have been attributed to a veteran author, to whom religion, morality, and civil liberty are deeply indebted during the last thirty years.

his immediate successor, the hon. John Harley, survived his consecration only as many days.

Our cathedral establishment consists of a bishop, dean, two archdeacons, six residentiary canons, of whom the dean is one; a precentor, (who nominates a chanter); chancellors of the diocess and choir, treasurer, (who appoints a sub-treasurer); 28 prebendaries, (one of whom is called the bishop's, he is a residentiary and was originally the bishop's confessor). The preceding offices, except the deanery, are in the patronage of the bishop. The following are in the gift of the dean and chapter; 12 vicars-choral (including a *custos* chosen by their own body), four sub-deacons, an organist, seven choristers, a verger, two sextons, and two masters of the college or grammar-school. The diocess contains 348 parishes, besides chapelries.

DIMENSIONS OF THE CATHEDRAL.

Exterior LENGTH from buttress to buttress 352 feet; of the western transept do. 175 feet; of the eastern do. do. 131 feet. *Interior LENGTH* do. 325; of the nave 130 feet; of the choir 96; of the passage (which has Saxon pillars) between the choir and library 24; of the library 75; of the western transept 150; and the eastern 106 feet. The *BREADTH* of the nave and its aisles is 74 feet; the pillars being 7 feet in diameter, and each aisle 13 3-4ths broad; the breadth of the choir is 70 feet; each aisle being 14 1-half feet. The *HEIGHT* of the nave to the vaulting is 70 feet; of the choir and transepts 64; of the aisles to the nave, choir, transepts, and the library 36 feet; of the central tower to the summit of the embattlement 140; and to the top of the pinnacles 144 feet. The bishop's cloisters embraced a square (used as burial ground, and called the *Lady's Arbour*) of 100 feet on each side, and are 15 feet wide. The western cloister was taken down in 1760 and a grammar-school erected on its site; over it is a superb musical saloon 80 feet long and 40 wide.

DESCRIPTION OF THE PLATES.

- Plate 1*, Shews the two South Transepts, Choir, and Tower, with the western cloister, which leads from the cathedral to the college. On the east side of the great transept, the remains of Saxon windows appear in the wall over the cloister.
- Plate 2*, Is the Interior of the Nave; the western arch of the first tier is plain, the others retain their original Saxon ornaments; the second tier of arches is entirely modern, as previous to the fall of the west end, it consisted of two small circular arches under a large circular one in each compartment; the windows of the nave had been adapted to the pointed style at an early period. In front is introduced the ancient Font; its real situation is in the south aisle of the nave, where it has latterly been placed; it is nearly three feet in diameter, and the sides about four inches thick, having a cavity sufficiently large for the immersion of infants; on the outside are represented, in relief, the 12 Apostles, in as many niches, under Saxon arcades; above these is a fret similar to what is found on Roman pavements.
- Plate 3*, Represents a South-west View of the Cathedral, taken from the river Wye; the bridge over which presents a picturesque object in front.
- Plate 4*, Shews the beautiful North Porch, the North-west Transept and Tower, with the East End, near the entrance to Golgotha; on the left, in the distance, is part of the deanery.
- Plate 5*, Interior View of the North Transept, fitted up as the parish church of St. John Baptist; this view shews the new work introduced by Mr. Wyatt, to support the tower; in the east aisle of this transept appears the tomb of dean Aquablanca. Some mural monuments and tablets are seen; over them is a rich arcade of acute arches, and between their heads the wall is finely sculptured in mosaic.
- Plate 6*, Part of the Cloisters taken from the West; in the centre of the view above the cloisters, appears an apartment formerly attached to the Chapter-house; a staircase leading from which is still visible in the garden of Mr. Willym, of the cathedral.
- Plate 7*, The South-east End of the Cathedral; on the left, appears part of the south-end of the east transept; in the centre of the view is Bishop Audley's chapel; and in the distance, part of the deanery. Above the library windows are a series of intersecting arches with columns, and over them another series but without columns, and resting on corbels.
- Plate 8*, The East End or Library, which exhibits two arcades of pointed arches; these have been richly ornamented, but the whole front is now in a mouldering state; near the ground appear the tops of some windows which light the crypt or Golgotha, in the distance is the entrance to the college, and part of its western cloister leading into the cathedral.

HEREFORD.

BISHOPS.

— 544 —	601	Richard de Capella	1120	R. Mayhew or Mayo	1504
Putta	676	Robert de Betune	1131	Charles Booth	1516
Turtell	691	Gilbert Foliot (1)	1149	Edward Fox	1535
Terteras	703	Robert de Melun	1167	E. Bonner (7 months)	1538
Walstock or Wastold	718	<i>Vacant Six Years.</i>		John Skip	1539
Cuthbert	736	Robert Foliot	1173	John Harley	1553
Podda	741	William de Vere	1186	R. Warton or Purfew	1554
Ecce	747	Gyles de Braos	1200	John Scory or Story	1559
Cedda	752	Hugh de Mapenore	1215	Her. Westfalling (6)	1585
Albert	753	Hugh Foliot	1219	Robert Bennet	1602
Esna	755	Ral. de Maydenston	1234	Francis Godwyn	1617
Celmund	765	P. de Aquablanca	1239	William Juxon	1633
Utell	783	John Breton	1265	Augustin Lindsell	1633
Withard or Wulfherd	788	T. de Cantilupe	1275	Matthew Wren	1634
Benna	809	Rich. Swinfield (2)	1202	Theophilus Field	1635
Edulf	829	Ad. de Orlton (3)	1316	John Cooke	1636
Cuthwolf	849	Thomas Charlton	1327	<i>Fourteen Years Vacant.</i>	
Mucell	868	John Trilleck	1344	Nicholas Monk	1660
Deorlaf	888	Lewis Charlton (4)	1361	Herbert Croft	1661
Cunemond	908	William Courtney	1369	Gilbert Ironside	1691
Edgar	928	John Gilbert	1376	Hump. Humphreys	1701
Tidhelm	949	John Treffnant	1386	Phillip Bisse (7)	1712
Wulfhelm	966	Robert Mascal (5)	1405	Benjamin Hoadley	1721
Alfrie	990	Edmund Lacy	1417	Henry Egerton	1723
Athelf	996	Thomas Pulton	1420	Lord Jas. Beauclerk	1746
Ethelstan	1012	Thomas Spofford	1422	Hon. John Harley,	
Leofgar	1056	Richard Beauchamp	1448	only 6 weeks	1787
Walter Lorrain	1060	Reynold Butler	1450	John Butler	1788
Robert Losing	1079	John Stanbury	1453	Foliot Herbert Wal-	
Gerard	1100	Thomas Milling	1474	ker Cornwall	1803
Raynelmor Remeline	1107	Edmund Audley	1493	John Luxmore	1808
Geofry de Clyne	1115	Adrian de Castello	1502	G. I. HUNTINGFORD	1815

DEANS.

John Middleton		Thomas Fielde	1407	Richard Montague	1616
Hugh de Breusa		John Stanwey	1434	Sylvanus Gryffith	1617
Ralph	1140	Henry Shelford	1434	Daniel Price	1623
Geoffry	1150	John Berew	1448	John Richardson	1631
Ralph	1157	John ap Richard	1462	Jonathan Browne	1635
Geoffry	1173	Richard Pede	1462	Herbert Croft	1644
Richard	1187	Thomas Chandeler	1481	Thomas Hodges	1661
Hugh de Mapenore	1207	Oliver King	1490	George Benson	1672
Thomas de Bosebir	1216	John Harvey	1496	John Tyler	1692
Ral. de Maydenston	1231	Reginald West	1501	Robert Clavering	1724
Stephen Thorne	1234	T. Wolsey (cardinal)	1512	John Harris	1729
Anselm	1247	Edmund Frowcester	1512	Edward Cresset	1736
Giles de Avenbury	1271	Gamaliel Clifton	1529	Edmund Castle	1748
J. de Aquablanca	1281	H. Coren or Curwen	1549	John Egerton	1750
Stephen de Ledbury	1325	Edmund Daniel	1558	Francis Webber	1756
Thomas Trilleck	1359	John Ellis	1559	Nathan Wetherell	1771
Wil. Bermingham	1366	John Watkins	1576	William Leigh	1808
John Harold	1384	Charles Langford	1593	GEORGE GRETTON	1809
John Prophet	1393	Edward Doughtie	1607		

(1) Abbot of Gloucester; he supported the king nobly against Becket, for which the monks calumniated him: he was translated to London, which B. Willis says is the first instance of translation in England.—(2) He was chaplain and secretary to his predecessor, whose body he brought from Rome, and had interred in his cathedral. According to Fuller, Cantilupe was the last Englishman canonized.—(3) Infamous for his double-dealing and connivance at murder, by his riddle, "*Edwardum regem occidere nolite timere bonum est.*"—To seek to shed king Edward's blood,—Refuse to fear I think it good.—(4) He left some books to the cathedral, particularly a bible, pentateuch, &c. which he ordered to be chained to their places.—(5) He attended the council of Constance.—(6) He always expended the revenues derived from his spiritual preferments in relieving the poor.—(7) He adorned the choir, erected one of the most costly altarpieces in the kingdom, and spent nearly 3000*l.* in improving the episcopal palace.

(r)

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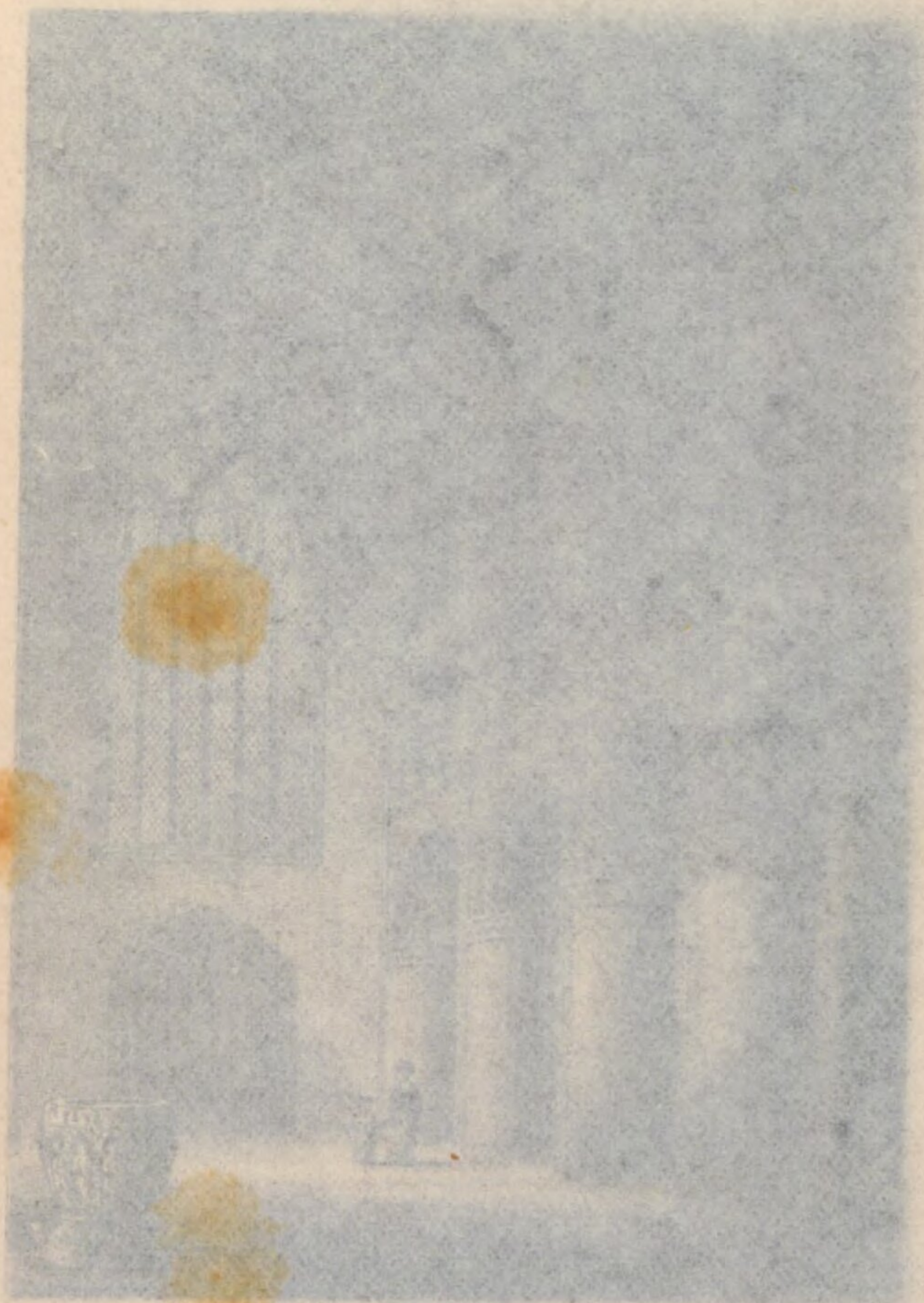
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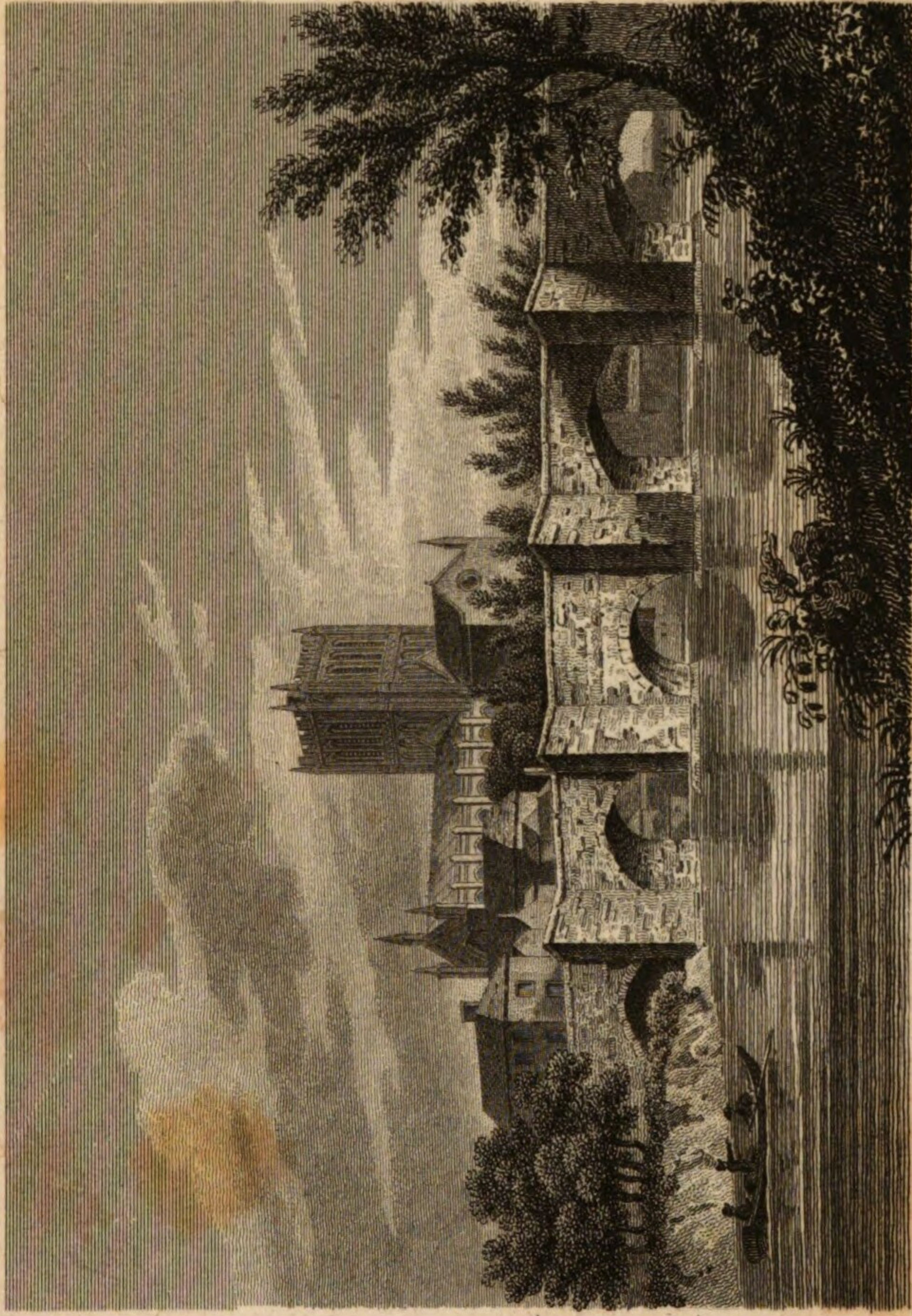
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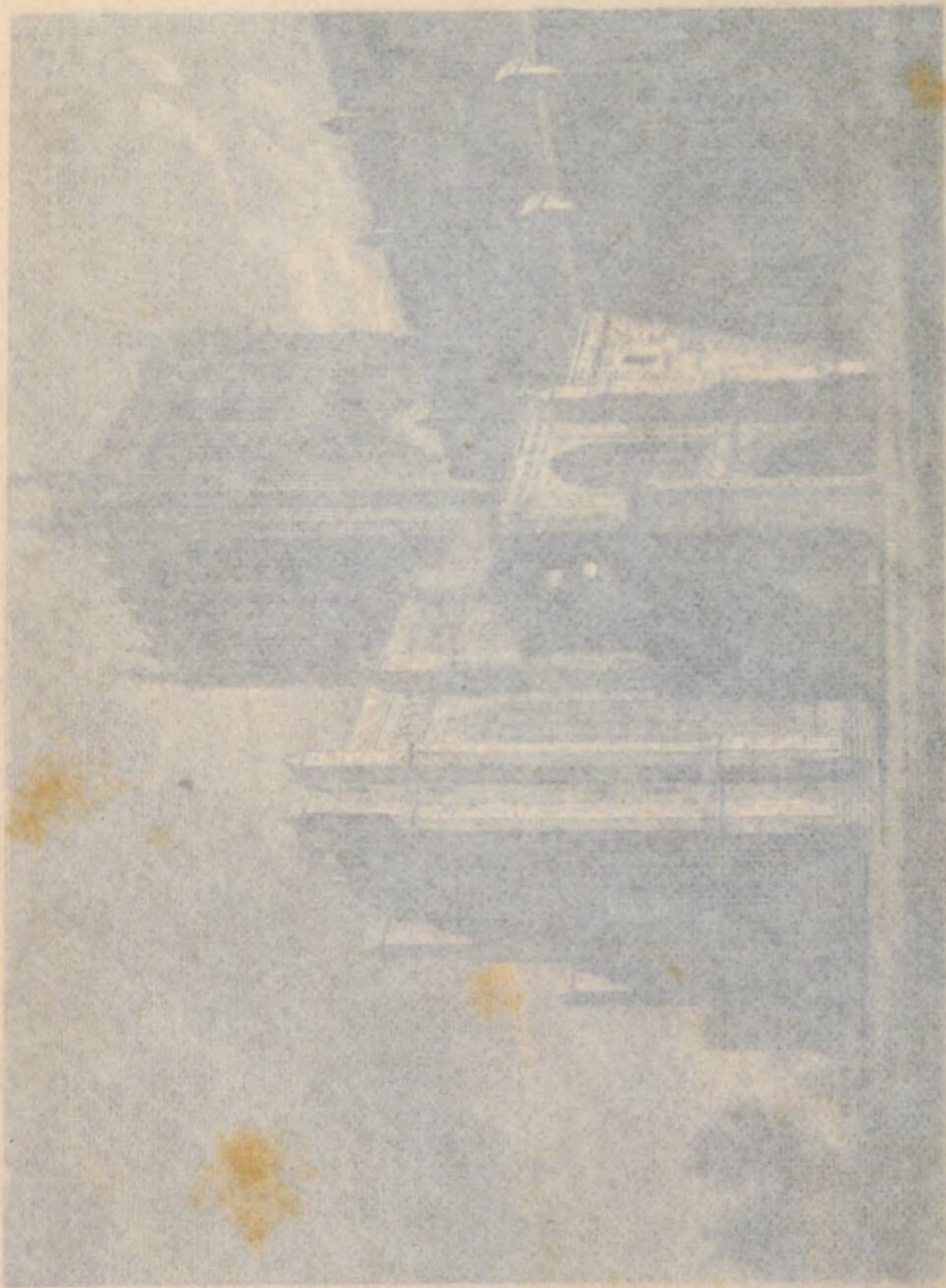


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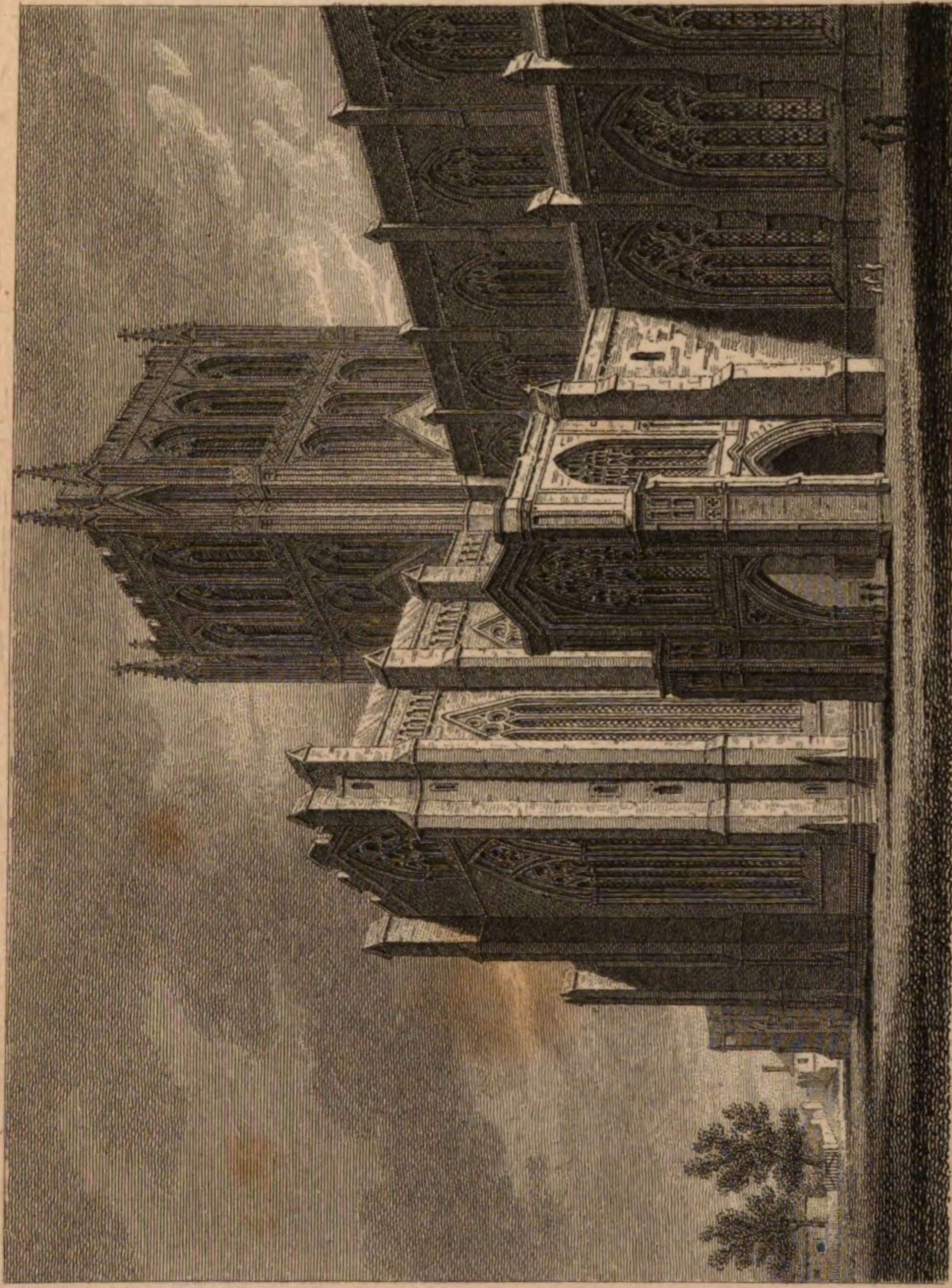
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Front of St. Mary's Cathedral



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N.W. View of Hereford Cathedral.



N.W. Transcript of the Cathedral

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Pl. 5.

N.W. Transept, Hereford Cathedral.

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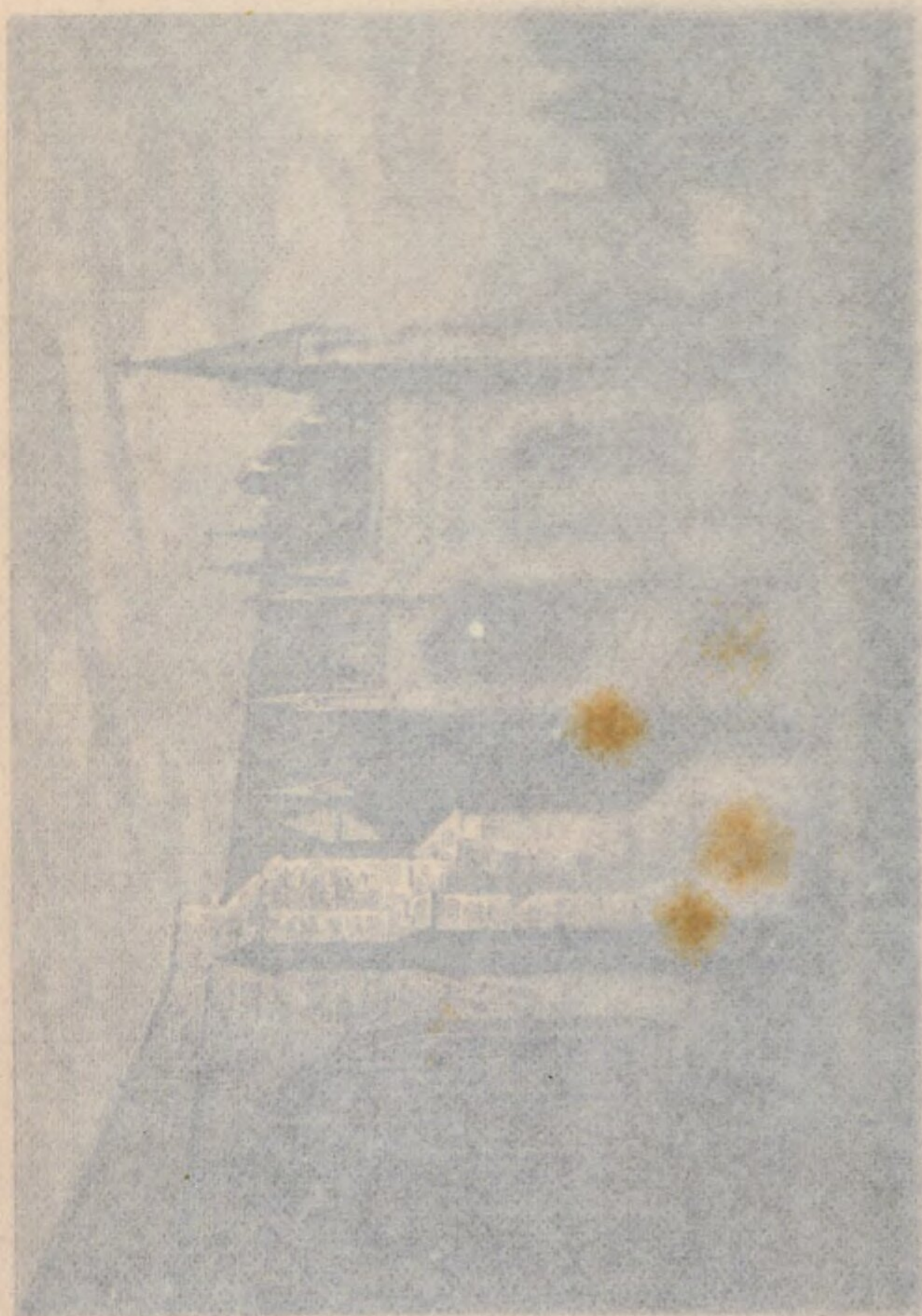


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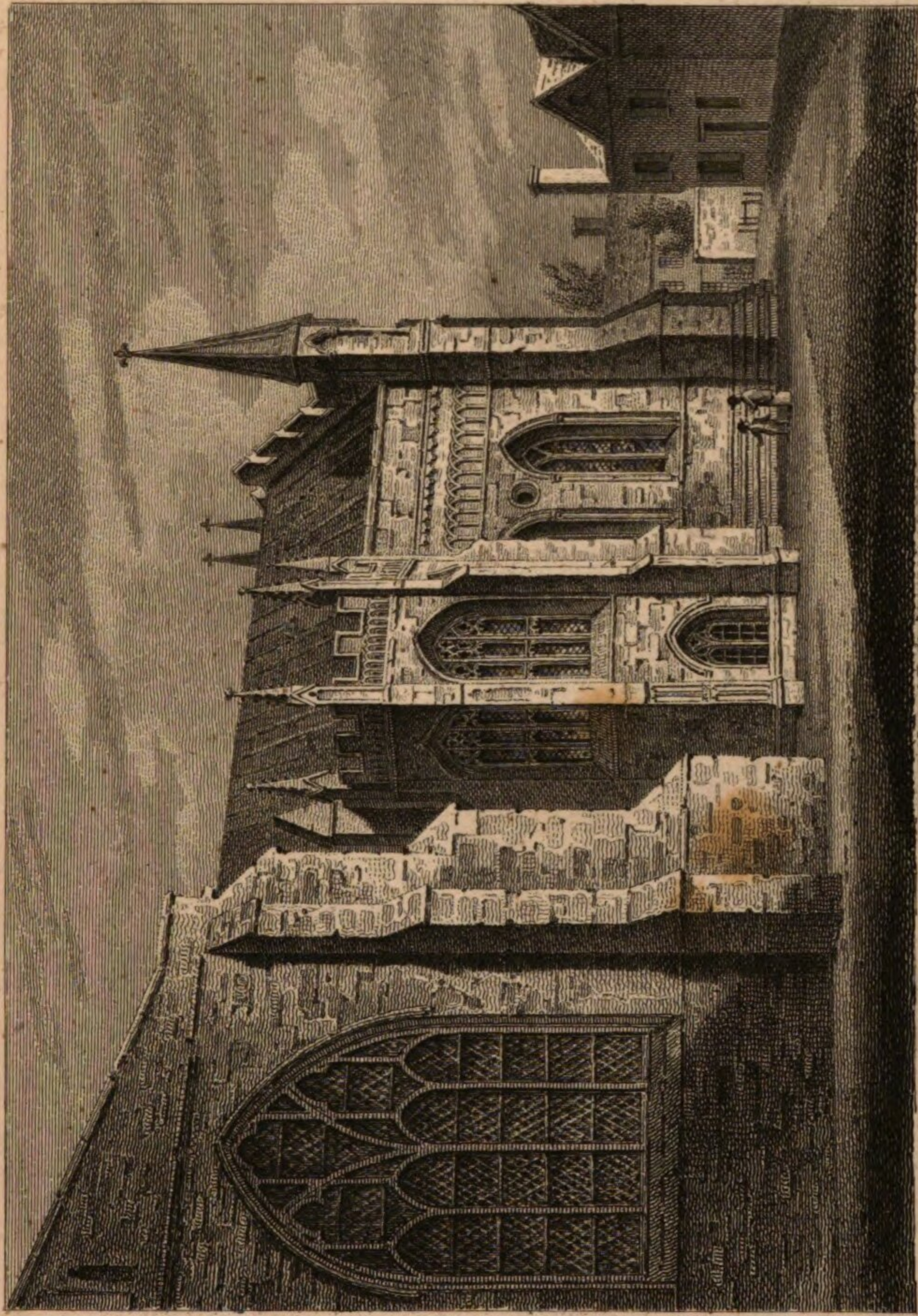
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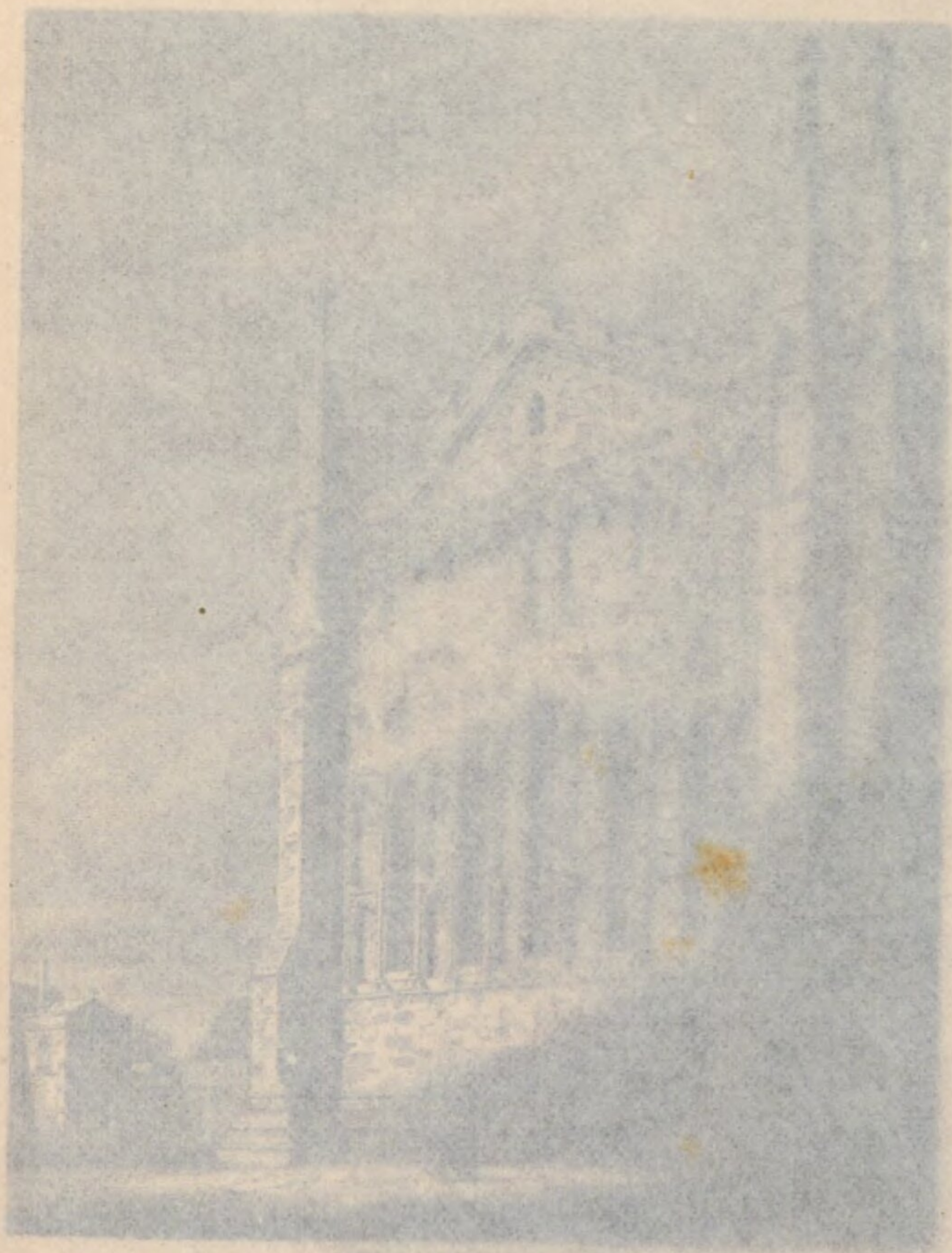


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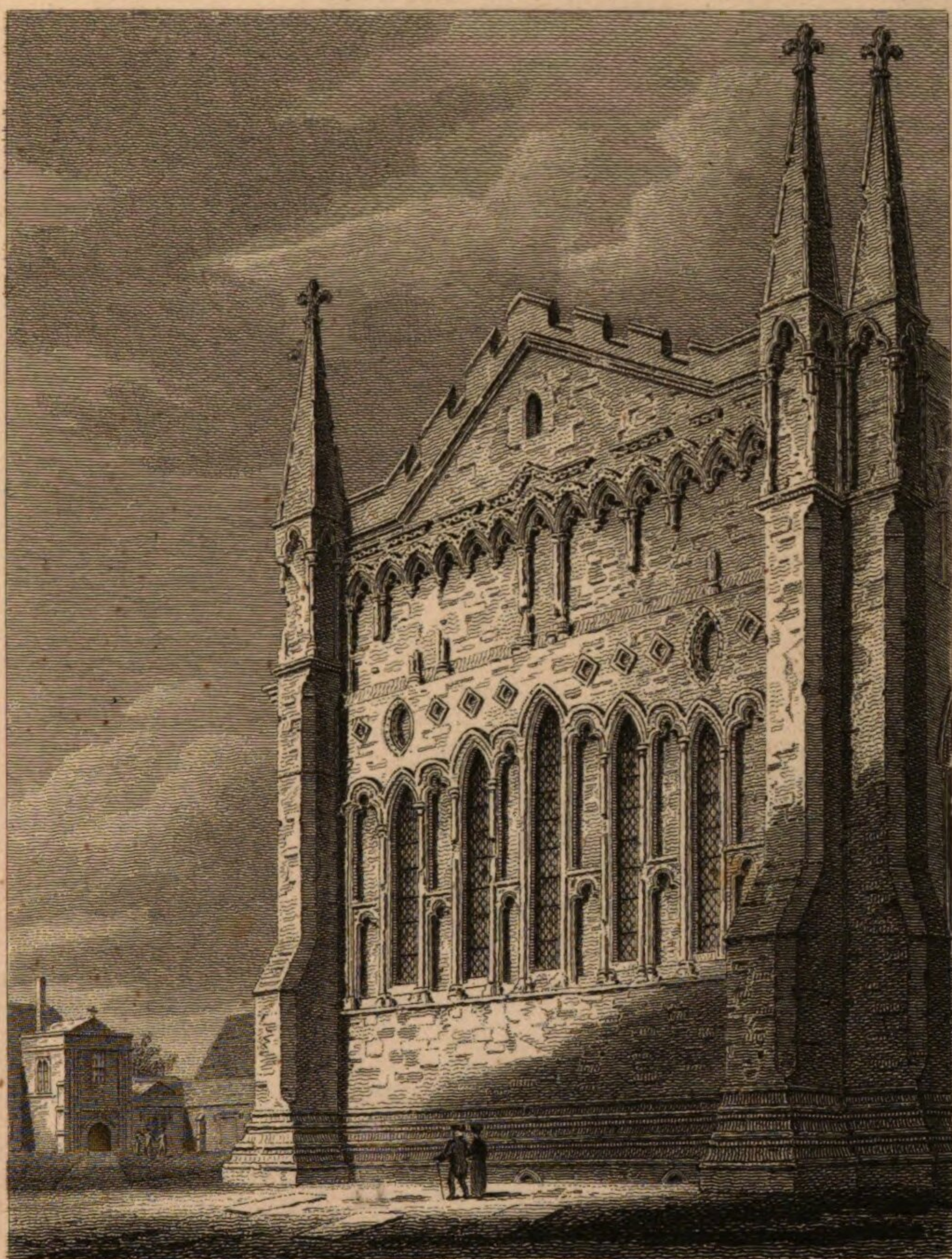
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East End of Glasgow, Scotland

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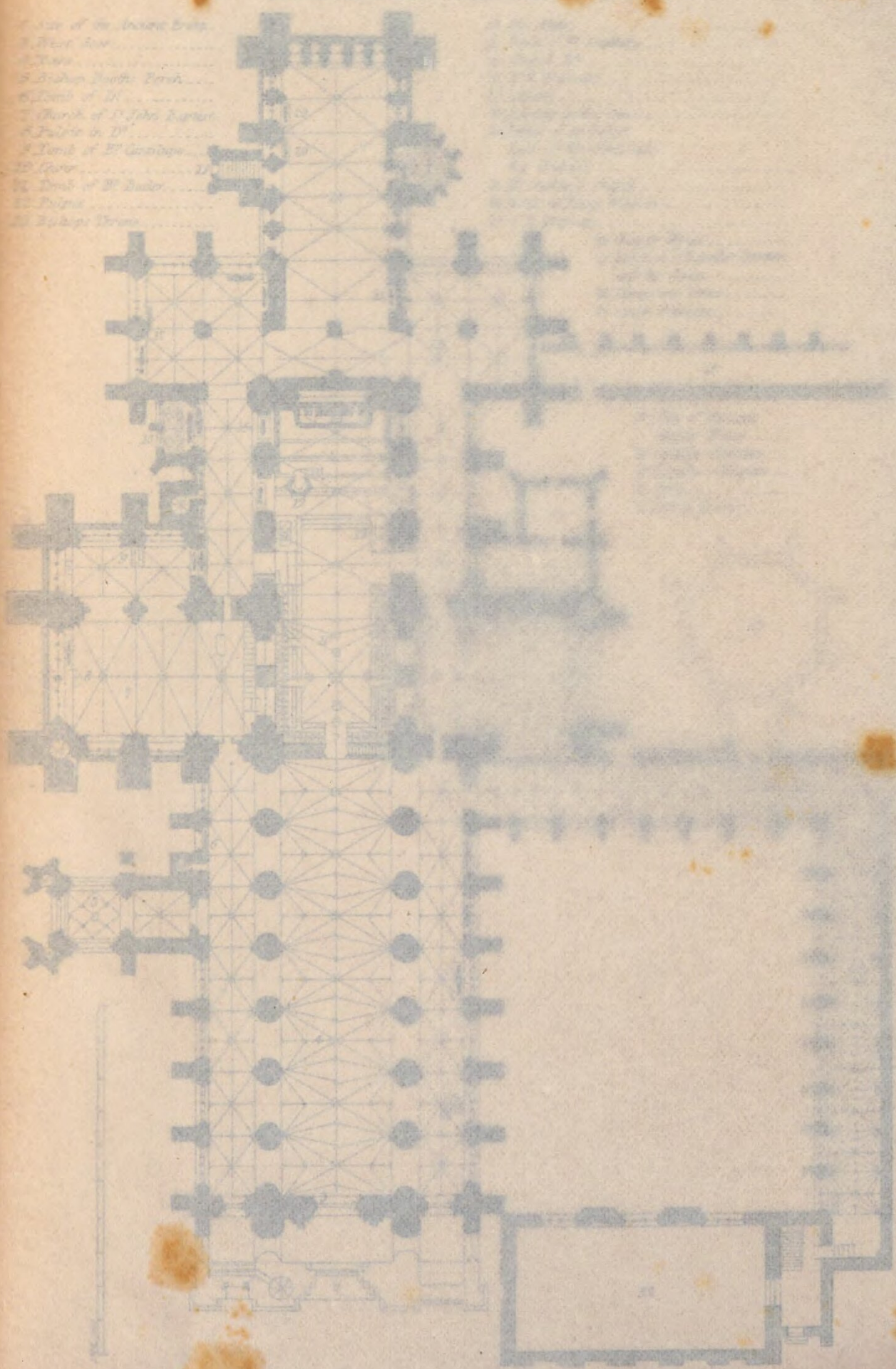
Pl. 8.

East End of Hereford Cathedral

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HEREFORD CATHEDRAL

- 1. Choir of the Western Choir
- 2. West Tower
- 3. Transept
- 4. Bishop's South Porch
- 5. Tomb of St. John
- 6. Church of St. John Baptist
- 7. Palace in D.
- 8. Tomb of St. Gwyno
- 9. Choir
- 10. Tomb of St. Dunstan
- 11. Palace
- 12. Bishop's House



HEREFORD CATHEDRAL.

- 2 Site of the Ancient Front.
- 3 West door.
- 4 Nave.
- 5 Bishop Booths Porch.
- 6 Tomb of D^o.
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- 27 South Transept.

- 28 Site of Ancient
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- 29 College Cloisters.
- 30 Bishops Cloisters.
- 31 Font.
- 32 Music Room.

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